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THE BIRTH OF CHRIST IN INDIVIDUAL AND UNIVERSAL CONSCIOUSNESS

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EVERY man is *in essence* the Christ of God, but not until he comes into conscious knowledge of how to relate himself to this Truth does he begin to unfold his godlike nature. "Ye must be born again," admonished the Man who demonstrated his Christhood, before you can enter into the kingdom of heaven. Man, content in personal consciousness, has no access to the kingdom of heaven within his being, for only through desire for higher unfoldment does man knock at the door of this inner kingdom for admittance. Desire for advancement invites knowledge of how to advance, and this knowledge applied ushers the yearning soul into such satisfactory living that he would not again enter willingly into a selfish, personal expression of life.

There is no mystery attached to the birth of Christ in either individual or universal consciousness. Christ may press for birth in the heart of man, through desires to express greater strength and stability of character, but not until man permits its coming forth does the Christ-seed implanted in him begin to unfold. Once

man becomes conscious of his Christ nature he, himself, becomes the father-mother of the new born creature.

The Christ in man is originally begotten by the Father (Wisdom) and Mother (Love) in Divine Mind, and contains within itself all the unexpressed capacities of the Divine Parent. The Christ is the "only begotten son of God," the beloved gift of the Father to man. As Christ was originally created through the merging of the Wisdom and Love elements of Divine Mind, it follows that if man would liberate the Christ capacities in his own being, he must align his ideas of Wisdom and Love to a Divine pattern. Having discerned that man is God-created, the quickened soul boldly lays claim to his inheritance. Instead of thinking of himself as sinful, sickly and dying flesh, man asserts the Truth that he is sinless, sickless, deathless spiritual Being, and with an expectant attitude of mind awaits the evidence of his true words; for words of a spiritual character, words that express the Truth concerning the real nature of man's Being set into activity the realities of the Christ Mind within, and picture their substance in the flesh, ofttimes with remarkable results. Within two years after the writer began declaring the Truth of Being, she became so changed in appearance that it was necessary to introduce herself to her friends.

Man passes over the substance of his ideas, and builds it into flesh according to the *intensity of his feeling*. To attempt to work in the Wisdom or father side alone of spiritual thought is to quicken the masculine elements of one's nature, and stimulate mental activities, but the Christ nature cannot be incorporated into flesh and the body of the devotee regenerated until Wisdom is unified with Love, or until one *feels* the Truth of ideas discerned and delights himself in their substance.

Some students of Truth become over-balanced in the feeling side of their development and Wisdom is overthrown. The Divine Order, in which the ideas of

the Christ Mind are liberated in man-consciousness, is identical with the plan of creation. The first fiat of Divine Mind was, "Let there be light." The development of Wisdom (Light) is the first step essential toward the bringing forth of the Christ in man. This is followed in natural order with the development of Love, or the feeling side of an idea, and from this union between the father-mother elements in Being is born the Christ of God, or spiritual man.

All ideas of Truth, perceived in Wisdom, are treasured in the heart, and the heart, therefore, becomes the matrix in which the Christ is born. The heart is the seat of Love, the feminine nature in man, and no one can bring forth the Christ of his own Being except it be done in love and humility. By humility is not meant a servile attitude, but an expression of those positive qualities of gentleness, kindness and good-will which characterize man growing in grace and godliness.

Where Wisdom and Love are simultaneously developed in consciousness there is a well-balanced expression of both the masculine and feminine qualities in man. This well-balanced expression characterizes the Master, for in order that man may overcome and master erroneous ideas in his thought world, and corresponding erroneous external conditions, he must exercise the Wisdom of the serpent and the harmlessness of Love. The Master is meek, yet bold; receptive, yet positive; compassionate, yet balanced in Wisdom; gentle, yet firm. The Master is poised in the Truth that Wisdom *must be applied* before it can become eternal consciousness.

When the student of Truth carries forward both the Wisdom and Love elements of his Being, that is, *conceives* the ideas perceived with a view of putting them into execution, or acting upon them, he is realizing the natural union of the male and female elements of his Being, and is satisfied with bringing forth the fruits of his spiritual nature. The tendency to seek satisfaction in indulgences of the flesh is thus naturally over-

come, and all struggle to offset desires of the flesh-man are eliminated at the very outset of spiritual unfoldment. Many students may be wholly unaware of having made this union, but if supreme joy and satisfaction are found in the study and application of Truth, all external things being subservient to the desire for spiritual unfoldment, they can rest assured that they are establishing the Holy marriage, and bringing forth the Christ within their Being.

Contrariwise there are students of Truth who are almost constantly in the midst of upheavals either in the realm of thought or in an external realm of activity. There may be a time in one's ascent from sense to Spirit when the tares are brought to the harvest and error seems dominant, but if Wisdom has been developed one should perceive the adjustment to be but a step toward an expression of greater harmony and liberty. A prolonged experience of inharmony either in body or affairs, or the inability to adjust matters without the aid of a healer, are indicators that the student is failing either in the perception of the Wisdom of Divine Law, or in the realization (feeling) of the Truth discerned. More often it is the lack of delight in Truth that hinders the expression of the harmony desired. Man, in personal consciousness, is very mechanical in his thinking, and when he begins to unfold his spiritual character, unless he makes special effort to enter into the Spirit of his words, he is inclined to utter his affirmations of Truth in a mechanical way; yet, because of the encouragement of friends or through his own desire for relief from inharmony, he expects his words to suddenly take root in the soil of his consciousness, heretofore built up, and produce fruit at once. This is especially true of students who turn to Truth for the "loaves and fishes." These souls, however, must realize that a God-seed takes root in God-soil, and if the fruit of the Word is not at once apparent, it does not follow that Truth is insufficient to meet the need, or that the

case is hopeless. The soil of mind must be all the more intensely cultivated with the silent and audible Word of Truth, until the density of mortal thought is dissipated and the inherent Spirit brought to Light. A Word of Truth thought upon and spoken with feeling that it does bring forth after its kind cannot fail to build its substance into flesh, or bring about the manifestation of harmony for which it stands.

Jesus Christ proved his Christhood in the midst of humanity, and set into operation the *activity* of the Truth of man's real nature, thereby accelerating in universal consciousness the desire to express God, until today, mankind with one accord, has arisen to that point in consciousness where it demands a knowledge of a God of Love, Justice and Righteousness, and an application of this knowledge in daily living.

Practical Christianity is ready to supply the demand for Light on the teachings of Jesus Christ, for it brings the message of a living Christ, already implanted in the heart of man by a loving Father, awaiting only recognition before it can spring forth as the health, the wealth, the joy, the peace, and the eternal satisfaction of all mankind. Man has looked in all directions except within, for God, and found him not. Yet Jesus, in plain language, declared the kingdom of heaven to be *within man*, and we very naturally conclude that God is in his kingdom.

It is rumored in these days that the church is greatly responsible for present destructive upheavals in the race. When one discerns that the church, generally speaking, has taught that man is a "mere worm of the dust," wholly unworthy to approach God, except in a worm-like attitude; that sickness, and even death is the will of God, and something to be borne in fortitude and patience; that heaven is a locality in the skies to which people, who have been sanctified by the priests and preachers in ceremonial rites, pass through means of the grave (after doing all possible to prevent entrance into

glory and reunion with God); that God is a mighty potentate, gracious to those who are good (after the world's standard) and unmerciful to those who do evil (after the world's standard), unless the erring one repents and is forgiven before the wrath of God breaks forth; that prayer may be indulged in as a means of freeing the soul, but medicine is the god to be worshiped as a means of freeing the habitation of the soul (the body); that there is a double standard of purity for the married and the unmarried; that knowledge pertaining to sex is to be withheld from the growing youth, but sexual tendencies committed through ignorance of how to cope with the creative energy, labelled "sex feeling" by the worldly wise, is to be criticized and condemned; that the sword is a legitimate weapon of defense when men or nations are hard-pressed, and sanctioned by Christ; that it is righteous to slay the beast and the bird for food, as well as to slay men for vengeance; and to crown all, that Jesus Christ died and is still dead, despite his resurrection and habitation in a resurrected body, and therefore religion is a very solemn function, so solemn that children (and often grown-up people) want to crawl under the table and assume a worm-like attitude at the mention of God. With this evidence of what the churches have taught, mankind is justified in the query of today, "Is Christianity a failure?"

Christianity is not a failure, but there is as much difference between the Christianity taught and demonstrated by Jesus Christ and that of the organized churches of today, as between the light of day and the darkness of night. Jesus Christ gave us the substance of a glorious spirituality; the churches give us the shadow of a religion.

Jesus Christ taught that man is co-equal with God. "I and the Father are one." He taught that the things he did and "even greater things" should be accomplished by his followers, forever setting at naught

the idea that he was a superman. "I am the light of the world." "Ye are the light of the world." Jesus made no claims for himself that he did not make for all men, but he expects something more of mankind than a mere belief in him as a Saviour. "Faith without works is dead."

Jesus Christ taught that sickness is the effect of sin and proved his capacity both to forgive sin and heal the sick in the case of the man sick with the palsy, as recorded in Mark 2:10. Since sickness is the effect of sin, and death the culmination of sin-sickness, it could not be very reasonably concluded that death is the open door to a heaven peopled only by saints!

Jesus Christ taught that "God is Spirit; and those worshiping him must worship in Spirit and Truth." Nowhere in the teachings of Jesus Christ does he attach personality or personal form to God; this idea is man-made and grows out of man's false and unrighteous ideas about his own nature.

Jesus Christ taught that "God is Love." How can God, who is the very essence of Love, be unmerciful, unkind, or stimulate revenge and hatred in the hearts of men for each other. How can God who is Love, inspire men to kill either man or beast? Love never destroys, but fulfills. Love fills full to overflowing with good every need of man, when man coöperates with Good (God) in thought, word and act. Man attracts his own punishment through the operation of infallible laws governing thought and action. "With what measure ye mete, it shall be measured unto you." "Whatsoever a man soweth, that shall he also reap." "A good man out of his good treasure bringeth forth good things; and the evil man out of his evil treasure bringeth forth evil things." "For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. For each tree is known by its own fruit." The *motive* of our thoughts and acts govern our reaping.

Jesus Christ taught that man has power to forgive sins, but he also taught that sin and its effect (sickness and death) is forgiven only as man ceases to sin. "Behold, thou art made whole: sin no more, lest a worse thing befall thee." Jesus Christ repeatedly used prayer to heal the body, realizing that in so doing he was also purifying mental consciousness and thus freeing the soul, and offsetting the cause of the error.

Jesus Christ taught no double standard of purity for the married and the unmarried. He made it very plain that those who were living in the flesh, indulging in any of the many forms of adultery, (and marriage was not mentioned when he said that "every one that looketh upon a woman to lust after her hath committed adultery with her already in his heart"), were dead in trespasses and sins; but he assured humanity that when they had risen from the dead, that is, overcome the tendencies of the flesh man, they would be like unto the angels. Jesus taught a pure relationship between men and women, a relationship entirely free from attachments of the flesh nature. He taught that God is the Father of man, thereby offsetting the necessity of "flesh and blood" parentage as an endless procedure. When man gives the substance of his thought to ideas of purity and godliness, he will demonstrate his Christhood, and there will be no necessity of his entering again into activity in the flesh by means of generative birth, for he will not die, but be clothed upon with the immortal body as Jesus is.

Man's mission is to demonstrate in the earth, that is, bring into manifestation, the perfection already established and presided over by God in the heavens (Christ Mind) of his own Being. Those who have known and understood the activity of thought and its power to produce effects in universal consciousness during these years of turmoil and strife, have held aloft the Divine ideas they would see liberated in the earth, and because of the thought activity of these "elect," the days have been

shortened for all flesh. Close observation and study of the "epidemic" to which America has particularly been subjected, reveal that the "epidemic" was simply the reaction in the race of ideas of hatred, revenge and fear entertained by the race during the last few years of upheaval. Those people who related themselves to the race thought, either through a sympathetic relation, or through a positive expression of thoughts of hatred, revenge and fear, naturally became the attracting magnet toward the intensified reaction of the erroneous thoughts entertained, and reaped in their bodies the effect. Nothing happens by chance. Back of every national activity is a procreating nucleus of like thought generated and nourished in the minds of men. We measure unto ourselves in strict accordance with "what measure ye mete."

Jesus Christ taught that they who take the sword shall perish with the sword, and one of his final acts of love was the restoration to its normal activities, the ear of the servant of the high priest, which Peter, in righteous indignation, had cut off with his sword. Love is the healing balm for all the ills of mankind, as Jesus demonstrated.

The most glorious news that practical Christianity brings to light is that Jesus Christ, the embodiment of God, is the living Spirit of Good governing and controlling this planet today; that his resurrection marked the end of the reign of a sorrowful, ignorant religion, and the beginning of a joyous expression of Christhood for every soul who seeks to love God with all the heart, mind, soul and strength, as did Jesus. Jesus Christ is an ever-ready Helper, Comforter, and Guide, for "Lo, I am with you always, even unto the end of the world." The end of the world is at hand. The world of error is being dissipated and the kingdom of heaven is coming into the earth, even though the son of Man (Christ manifested) is obscured by the clouds of mortal thought at present. But Christ is being re-born

in the hearts of humanity, and the message of his angels (holy thought), "Glory to God in the highest, peace on earth, good-will toward men," is received with intensified joy and gladness because humanity is empty of its time-worn and false ideas, customs, traditions, and superstitions, and is ready to receive the inflow of a Truth that shall enable them to know God aright and serve him only.

The hunger of humanity for a knowledge of God will be appeased by those stewards of the Lord, who know the Truth as Jesus Christ taught it, and are themselves the embodiment of that which they preach. All the teachings of Jesus Christ, even to the raising of the dead, have been demonstrated in the last quarter of a century, but by students understanding and making practical the teaching of a living spiritual Christianity. Just as men will never again be satisfied with anything less than that which makes for the freedom and uplift of the whole race, so they shall not be satisfied with the husks of a formal religion. Faith and the fruits of faith must be wedded in the new Christianity, and the teaching of Jesus Christ given a literal interpretation as well as a spiritual one. The follower of Jesus Christ must *live the life*, not merely talk about it.

"We live in a practical age. Words have very little interest if they do not lead to action. We cannot understand some of the petty discussions of the past. We crave today for reality. It is the same in the church. Words about Jesus are good and necessary, but they must lead to action, to a life that is like the life of the Master. This is the test of all education: what is it good for? What use can be made of it? Pray for this highest kind of education into the very spirit of Jesus."—*From "The Choir."*

This world's no blot for us, nor blank; it means intensely and means good.—*Robert Browning.*

GOD-MAN

CHARLES FILLMORE

Who are men saying that the Son of Man is?

And they said—Some indeed, John the Immerser, and others Elijah. But others Jeremiah, or one of the prophets.

He said unto them—But who say ye that I am?

And Simon Peter answering said—Thou art the Christ, the Son of the Living God.—Matt. 16:13-16, Rotherham's Translation.

MAN SEEMS to be dual, a higher and a lower man, an inner and an outer man, a material and a spiritual man, a God-man and an Adam-man, but a close analysis reveals but one man, the God-man. We have to admit that there is an outer consciousness that sees personality as man. When man does extraordinary things, as did Jesus, it assumes that he is the reincarnation of one of the prophets of old. This outer consciousness sees everything from the viewpoint of personality. It does not think for itself, but bases its conclusions upon what others say. This is the consciousness that inherits its religion—its authorities are all external, its ideas are reflections, it has no originating capacity. But at the center of this realm of floating thought there is a discerning faculty which when appealed to upon its individual merits perceives the Truth about man and proclaims: "Thou art the Christ, the Son of the Living God."

The question naturally arises, What relation does this outer realm of thought bear to the all-potential cause within? This is no easy question to answer in words. Words are the symbols of the thought realm, and they are competent to express nothing higher. The Spirit expresses itself in ideas. Thoughts are the characters of ideas, and words the masks of thoughts. Words bear witness of ideas, but being removed to

the third degree they more often obscure the Truth than reveal it. A philosopher once said, "Language was invented by man to conceal the Truth." To the Pharisees, who made the letter of the Scriptures their authority, Jesus said, "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life."

Life is a principle whose legitimate expression is energy and activity in the thing which conceives and receives it. When the life principle is generating its power in us, we feel the thrill and are moved by the energy. We might read about life and talk about it in an abstract way for ages and yet never experience its presence. So words can never describe the Real Man. He must be felt by the inner side of the soul—discerned by the light of Spirit. "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven." No explanation of the relation of the thought to the idea, the soul to the Spirit, will even prove satisfactory. But we can in words point the way to a mental attitude or process through which the soul may know for itself the existence of that higher principle of which it is the expression. The way is, *Look within.* "The kingdom of God is within you."

This inner principle is the epitome of all existence. We speak of it as pervading everything in the universe. Here language is at fault. It does not pervade as a space-occupying element. It is the Mind whose ideas are the standard of all existence. This Mind and its ideas do not fill space any more than do the rules of mathematics or music. Yet from this Principle originate those concepts whose outer expression make what we call space. When we vibrate a stringed instrument according to the rules of symphony waves are sent forth, which, when received by another instrument called an ear, a certain state of consciousness is established, and music is said to pervade the air. But the fact is that

music is nowhere outside the ears that receive the vibrative impulses from the instrument. So we know that the One Mind does not fill the Universe, but that it is the Principle which man uses to send forth his thoughts, and they fill the universe and establish those relations which we name time, space, and the many conditions which we behold.

Looking within we discern that the real of each of us is Spirit—the Christ of God, the maker of the man of thought and action. This Spirit-Man cannot be comprehended by the thought-man except as the thought-man conforms to his superlative degree of consciousness. This conformation is first spiritual, then mental. That in us which says *I* is the door to the higher realms, the "kingdom of the heavens," mentioned by Jesus. If the *I* opens to the lower world of mentality and matter, it is linked to their limitations and shorn of its heavenly power. If it looks up and links itself to the realm of Spirit it becomes God-Man. When thus lifted up it elevates the whole consciousness—soul and body. "I, if I be lifted up, . . . will draw all men unto me."

When, through this process of *I am Spirit* identification, we have opened to us the inner realm of Being, which cannot be described in words, we begin gradually to perceive that we are forming by our thought and word the man of intellect and body. Jesus said a man should be held accountable for his lightest word, so we find that this man we are making is our word put into action and visibility, and that we are held accountable for his character and acts. God made us and finished us on the sixth day "in his image and likeness"—then he entered into his "rest" or completeness. Now we, the Lord God, or *I Am Will*, make our man Adam out of the "dust of the ground," or changeable thought substance.

We make this Adam-man according to the law fixed by God. His first estate is a consciousness of life—he is an animal; we breathe into his nostrils the breath

of life and he becomes a living animal. This is the exact language of a careful translation of that part of the process as recorded in Second Genesis. Through experience our man is ready for the inspiration or in-thought of intelligence. This is his part of the work—this trimming and keeping of the garden, the consciousness of substance. Here is also where our Adam-man goes astray. He is endowed with free-will, and he develops tastes of his own—he seeks other sources of knowledge than the *I Am Will* and dissipates his energies. He can no longer hold his center of consciousness in the garden, or body, and is forced outside the body.

But now we are restoring this Adam-man his birthright in God, and the way is being opened for his re-entering the garden. We now declare his disobedience at an end, his sin annulled, and the voice of the Lord his willing guide. This declaration opens the way for the soul realization of that super-consciousness which cannot be described in human language. Those who do the will of the Lord shall know the doctrine.

Concentrating our attention within, at the *solar plexus*, brings us into intelligent communion with the mind that controls the body. This plexus is the brain of the physical, and through it the processes that build up and tear down the organism are carried forward. Here is the center of our garden, and from this point we must work to cleanse it of the weeds that have grown up in the absence of the real keeper. Before we can put our man back in the garden, all inharmonious conditions must be put out. Thus we find that there is really a dual process necessary to the complete compliance with the Divine Law. The Adam consciousness must be cultivated in right thinking, and the physical gradually purified.

This is character building and true physical culture combined in Christian discipline. The character is built up in the image and likeness of God, and the body

spiritualized by declaring it free from all material thought. If in this process there is an impulse to muscular exercise it should be given expression. Whatever the force within suggests should be carried into manifestation. This is not mere muscular strengthening but a transformation of muscle into vital energy through mental dynamics. Those who practice this from this standpoint find the result very different from that of mere muscle building.

The character of the thinking mind, Adam, and its temple, the body, are transformed through a renewing of the whole consciousness. "Be ye transformed by the renewing of your mind." The mind works upon ideas, so we see plainly that we need only plant right ideas in this thinking mind to bring forth whatever we desire. The only ideas worth planting in the mind are those that have their origin in the Divine Mind. What we term the Idea is called in Scripture the Word. Jesus said, "the word is the Seed." The Word grows in the mind like a seed in the ground. If you plant right words in the thinking mind, and fertilize and water them by your watchful attention, they will transform your character. This is the supreme culture system, and it will build man up until he outgrows human man and attains the stature of God-Man.

To attain the Jesus Christ standard we must incorporate into the thinking mind the *Logos*, the Word which was in the beginning with God, and which makes all things. This *Logos* is not far away—"it is nigh thee, even in thy mouth." It became flesh in Jesus, and it becomes flesh, God-flesh, in all who are bold enough, strong enough, and persistent enough to claim its perfection and power. We cannot have its perfection unless we make a standard of perfection in ourselves and strive to demonstrate it in our lives. It is not sacrilegious to aspire to God perfection. Jesus understood this when he said, "Be ye therefore perfect even as your Father which is in heaven is perfect." Paul says he thought it

not robbery to make himself equal with God. God is the Spirit of Goodness, of Love, of Purity, of Power, of Truth, of Justice. Is it sacrilegious for us to be all this?

Then be not afraid to affirm the Truth taught by the ancient prophets, by Jesus, by Paul, by all the mystically wise of every age and clime, that man is the offspring of God, that all that the parent has the offspring is heir to, and that that offspring is not fulfilling his destiny until he enters into that inheritance.

OUR LIVES ARE SONGS

"Our lives are songs;
God writes the words,
And we set them to music at leisure,
And the song is sad, or sweet or glad,
As we choose to fashion the measure.
We must write the songs
Whatever the words;
Whatever its rhyme or meter;
And if it is sad,
We can make it glad,
And if it is sweet,
We can make it sweeter."

Man has but one legitimate mission on earth—to do good—to express God in himself. All else is waste of energy and counts for naught. When goodness and not gold becomes the goal of life, peace on earth and good will to man will become the law and the gospel in life. Until this time, life will be fortuitous. Fear and famine will beset the soul. Pain and plague will harass the body. Man must become the embodiment of God, or the Good, before he is eligible to the gratuitous providences of God. It is God's good pleasure to give us his kingdom, and we prove our heirship to it only as we are sons and daughters of God.—*Dominion.*

THE LAW OF AFFIRMATION

HENRY PROCTOR

MANY people find it difficult to understand the law of affirmation. It is simply this, that they must be made in "the faith of God," who, himself, "speaks of things that are not, as though they were." It is his affirmation that brings them into existence, and if we realize that it is not we that speak, "but the Spirit of our Father that speaketh in us," we shall find that there is the same power in the word spoken through us, as that which, "in the beginning," brought worlds into being. There is a power in this word which "none of our adversaries shall be able to gainsay or to resist."

The opponents of this Truth would do well to ask themselves, if, after all, they, like the Pharisees of old, are not taking away the key of knowledge, and are neither entering the kingdom of heaven themselves, nor suffering others to enter therein. They maintain exactly the same attitude to the true disciples of Jesus that the Pharisees did to Jesus himself. So the matter of affirmation is strongly opposed by them, just as the affirmations of Jesus were opposed by the orthodox Jews. Their only answer to his "*I Am*" affirmations, were accusations of blasphemy, of demoniacal possession, and of being in league with Beelzebub. For this reason more than any other, "they sought to kill him," and frequently made attempts on his life.

Upon our understanding of the affirmations of Jesus our whole spiritual life and progress depends, for in all matters he is "the prince-leader of our faith." All things are possible to affirmations based on the "faith of God" (Lit. Greek), and this faith is possible to all men. Jesus teaches us to affirm the things that seem most impossible, such as: "If ye shall say to this mountain,

'Remove hence to yonder place'; or to this sycamore tree, 'Be thou rooted up and planted in the sea', they should have obeyed you. Everything you ask for, therefore, believe that you have received, and it shall be yours" (Mark 11:24).

Jesus himself marveled at and admired the faith of the centurion, who could say, "Speak the word only and my servant shall be healed." But it is questioned, can we affirm anything truly and conscientiously when our feelings are against it? Yes, we must not wait for the flesh, and the mind of the flesh to agree to it: "For ye are not in the flesh but in the spirit." When we affirm the Truth we take our stand *in the Spirit.* And to produce results, there is but one thing needful; that is love—to be in love with every creature. "For he that dwelleth in love; dwelleth in God, and God in him."

"Follow peace with all men." If you have brought some gift to the altar, and there remember that your brother has somewhat against you, first be reconciled, and then come and offer your gift. Love is the great essential, for all law is fulfilled in love. "Thou shalt love thy neighbor as thyself." Now love is patient and kind; very careful not to hurt the weaker brethren, or to put any stumblingblock in their way, but strengthens their drooping hearts. Great-Heart has still to help Mr. Feeble-Mind and his daughter Much-Afraid.

There are earnest souls who are as yet but babes, who cannot take solid food but must be fed with milk. To deal with such we need the wisdom of God. Like our blessed Exemplar, we must carry the lambs in our bosom. We must feed them with the sincere milk of the Word. We must not despise their youth, but be ever ready to give a reason for the hope that is in us. They generally ask for proof from the Holy Writ, of any doctrine which seems new to them. Everyone, therefore, who aspires to be a teacher, should be well grounded upon the impregnable rock of Holy Scripture. Like Bun-

yan, they should live in the Bible until its words become their own. In fact, there is no true doctrine which cannot be deduced from the Bible, for it abounds with this teaching of affirmation, both by example and precept. For example, when Elijah first appears on the scene, he introduces himself with an affirmation, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." The Psalms are full of affirmation. They contain an armor which, if we know how to use it, will enable us to overcome in all the affairs of life.

Praise is affirmation, and simple, cheerful, praiseful souls cannot fail to be happy and prosperous, even without knowing why. Those who, like Jehoshaphat, put the singers in the forefront of the battle, find it true that their fighting is done for them, and they have simply to take the spoil, for "the battle is the Lord's." And this word *take* is itself a key to unlock the treasures of heaven, for God has blessed us with every spiritual blessing in the heavenlies, and made us to sit there with Christ in the place of power and dominion, high above all other government and authority, and every title of sovereignty used either in this age or the age to come (Eph. 1:21). For this reason, he gives us a spirit of wisdom and revelation through an intimate knowledge of him so we begin to know what is the wealth of the glory of his inheritance, and what the transcendent greatness of his power in us believes, as seen in the working of his Infinite might when he displayed it in Christ by raising him from the dead, and has "raised us up with him, and enthroned us with him in the heavenlies (Eph. 2:6).

No language that can be used by any teacher can be greater, more glorious, or more comprehensive than that of Holy Writ. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," but God by his Spirit has revealed them to us—the things

that are freely given to us of God. For we are heirs of God and joint-heirs with Christ (Romans 8:17). Could any charter be more comprehensive or any language more explicit?

All things are yours. Everything belongs to you (I Cor. 3:21). Eat, O Friends; Drink, O Beloved: let your souls delight themselves in fatness. I will pour water upon him that is thirsty and floods upon dry ground. And the water that I shall give him shall become in him a fountain of living waters: for I am come that they might have such an abundant life that out of each of them shall flow rivers of living water.

MY TODAY

MABEL FLORANCE RICARD

I have no other day than this;
O Father, grant I shall not miss
The service sweet of doing good,
And living truly as I should.

O Father, in this day that's mine
Let all thy sweetness through me shine;
Let all my ways acknowledge thee,
May Christ be manifest in me.

O let me be thy voice to speak
The Truth to those who vainly seek;
And through me let thy love o'erflow
To all the world that needs it so.

O let today be this for me,
A day of glorifying thee.
'Tis all the day that my soul knows;
'Tis from today tomorrow grows.

So for today this is my prayer,
Tomorrow, Lord, is in thy care.

NON-RESISTANCE

GEORGE CROUCH

"I say unto you, resist not evil."

OW easily a little child falls and rolls limply on the ground without hurt. How frequent is the sight of a drunken man coming into collision with posts, projections, or even falling into the roadway from the curb in the city streets—a stagger, a tumble, and then sprawling on the hard stones. Yet there is no harm done, no pain, no broken bones. That is due to non-resistance. The muscles are limp, relaxed, and no resisting effort is made to stiffen the body by taughtening the muscles, and the consequence is that an apparent danger of a probable accident is reduced to a minimum. Japanese experts in this art of non-resistance can make their bodies so pliable that they bend like a reed and roll over limp and effortless at a push or blow from an antagonist.

The love of God when it permeates man is non-resisting toward evil, accident, disease, and old age. Love cannot become diseased or recognize evil of any kind. Love cannot die, or be overcome by catastrophe because it never resists anything, never covets, is not jealous, selfish, or self-seeking.

The man who resists God, whom to know is life, does not find satisfaction in life. He is always falling on the roadway, and the hard stones bruise him because of his efforts to avoid the ills which are daily and constantly with him. Such a man is feverish, his temperature is high, he easily loses poise, and his whole life is made up of nervous striving to avoid pitfalls. Day after day, year by year, this enervating struggle goes on because he resists, and his life is poisoned by frets, worries, anxieties, and cares. He is actually dead and cut off from life eternal—which really means life

now, just at this present moment—because he resists God. "This is life eternal, to know God"—anything less than knowing God is death, and death means being out of correspondence or harmony with goodness. God cannot save or help a man until the man is willing and offers no resistance.

Man should not resist anything—good or evil—because man has no power of his own volition to encompass or attain heaven now or at any time. Heaven is an attitude of mind toward God. It is a condition of peace, harmony, joy, health and love, and comes to man as the gift of God, by the grace of God, through the spirit of God. It is the privilege of every man to use this gift as a loan but for which interest is expected and development demanded. When wisely used by man there is certain heaven here and now.

A specialist who has just returned from France where for over a year he has been treating mind, nerve and shell-shock cases in the immediate front trenches, states that of the thousands of men who came under his observation and treatment, he never met one case wherein the soldier gave any visible sign that the eternal things of God, or religion, occupied the mind. They were too busily engaged in the horrible business of warfare, their safety, and the activities of the enemy. It was only after the tension and excitement of the trenches had been left behind and the men had returned to the rear that in comparative quietness their thoughts turned to God.

The man whose mind is stayed in God cannot reach that condition called "tension or excitement," neither could the business of warfare absorb his whole attention for he lives, moves and has being in God. God is his life, God is his all, his health, his breath, his power. "If any man love the world, the love of the Father is not in him . . . but he that doeth the will of God abideth for ever."

When the Spirit, the ego of man, the mind, the

I Am of man's being, seizes upon or attaches itself to the infant body we know from the manifestations that a soul is there developing. The purpose, office, and object of the spirit, mind, *I Am* ego, is the divine essence or breath enfolding and enveloping the infant body seeking to dwell therein as in a temple. This body-temple contains countless cells in which electrons are revolving at incalcuable speed amid spaces so minute as not to be observed through lenses of the highest power. Yet the office and purpose of the divine mind, the I am life, is to so enclose and fill these spaces of the body through and by the willingness of the individual, that every aspiration, desire and attainment in development may serve and show forth the will of the Father during its career now or anywhere where it may arrive. Non-resistance to this enfolding, embodying and enveloping of the I am mind produces spiritual man, the Christ-like man, the man in unison with the Father, the at-one with God, the man after God's own heart. The gradual overcoming penetration of the body, senses, and material desires is through this Christ mind within. "Christ liveth in me." "I live, yet not I, but Christ liveth in me." "I will put my laws into their mind, and write them in their hearts: and I will be to them a God."

This absorption of the cell space of the body is gained by gradual permeation by the mind, spirit, I am, with the assent, and willing attitude of the man who desires harmony with the Father-God. Resistance to this penetration prevents the vibrations of the body to syntonize with God. The repellant power of natural man resists the urge and striving toward goodness which the Christ Mind, Omnipresent in power, love, and soundmindedness offers to lead man to. This Omnipresent Christ Mind is the totality of man's life, surrounding enveloping, and enfolding him like a halo of spiritual atmosphere through which nothing evil or harmful can penetrate. This mind may be in you as it

was in Christ Jesus if man does not resist. It will absorb, cleanse, and purify the whole body and make it impregnable to disease, care, or calamity if the individual be willing, non-resistant, and passive. The persistency of mind, spirit, I am, will separate the marrow from the bones and create a new creature, give a new birth and spiritual impetus to every condition and phase of existence, when encouraged to occupy the temple called man's body. Then man becomes a living sacrifice wholly acceptable to God.

Resistance and antagonism to God prevents this penetration, absorption and assimilation process, while resistance to evil means the acknowledgment of evil as a power, and the recognition of man as having power in and of himself to adjust conditions of life to his own needs. Until man recognizes this fallacy, and admits God as the every breath of life controlling every phase and detail of existence, then the perishing and decaying process called death will continue. But thanks be to our God, the good news is spreading whereby death is being swallowed up in the victory of the Christ Mind penetrating, occupying and cleansing, and like yeast making mankind whole, wholesome, holy.

A MORNING WORD

The day is thine, dear Lord, and I am thine,
Oh, may no unkind thoughts or words of mine
Disturb the harmony of this thy day,
But love, and joy in service, have full sway.
And what I ask for self I ask for all,
And in the name of Him who bade us call
Upon thee, and with childlike faith to say
Our Father.

—*Fannie Herron Wingate.*

It is better to suffer wrong than to do it, and happier to be sometimes cheated than not to trust.—*Samuel Johnson.*

FREEDOM

ETHELIND LORD CAMPION

"My Angel—his name is Freedom—
Choose him to be your King;
He shall cut pathways east and west,
And fend you with his wing."

"Freedom—a state without limitation; immunity; exemption from fate, necessity, or any constraint."—*Dict.*

TRUE Freedom is in no sense license, since it works with and not against the Universal Law of Rightness, and is impartially *All* and *for* all. It is the very essence of Being, coequal with God, an essential of the God-nature—*it is, as Truth is,* and cannot be altered or limited. All-Power, call it by what name we will, cannot be conceived of as less than absolute and perfect Freedom; nor could a state of perfect Freedom be conceived of that did not embrace and include the allness of Good—God-wisdom, God-power, God-presence, and God-love. No limitation could be tolerated in our idea of God, nor possible of God—therefore we recognize God as Freedom *per se* Freedom limited—not God, nor good. God limited—not free—so neither God, nor good. If the Principle of goodness that we call God *is*, Freedom *is*, always has been and ever will be; uncircumscribed by time, unhampered by man's ideas of partial or limited Freedom, unbound by man-made laws, *it is* in its perfection. It is not created by man, nor subject to his ideas about it; nor is it obtained by working for it. If we believe that there is no such thing as Freedom, and hold ourselves in bondage by that idea, Freedom itself remains untouched and unchanged, eternally willing to press out into visibility, but never interfering with man's free-will.

We do not go *out* to find this Freedom—for it is right-thinking of that *kingdom of heaven* which is in-

deed within the consciousness, and to which "all things" shall be added, because itself contains and is all things.

Any form of bondage is a "frame-up" of the human mind. Eve's humanity thought that Eden was a circumscribed place and that God had limited her when he told her not to eat of the one tree. She hadn't imagination enough to picture what would happen if she did, but she possessed that curious twist of the human mind which desires experience because it believes it will thus find out some fancied good. This is the first consciousness of separation from God, since God *knows*, and knows that he knows! Eve formed her own idea of Freedom, which was license, and did eat!

Freedom cannot be formed, because it is a spiritual truth; is, in fact, Substance, or Spirit, itself, and anything formed tends toward denseness or materiality so-called, because it has gone outward from its center of power, and so seems to diffuse and lessen its force. It has in consciousness wandered away from God, and the farther away, the more it seems "lost" from its goodness, and the more its God-consciousness seems to wane. We clothe our ideas in form—and form, to our human mindedness, is always limitation—and name them "matter," or "disease," or "death," or "sin." Any condition of limitation in which man finds himself is but the bondage of his belief *about* himself. Let him become aware of the power of thought and of his relation to the Infinite Intelligence, and he straightway begins to *change* those conditions and remake them after a more perfect pattern. He no longer resists the form his idea has taken on, but proceeds to change his idea; he declares that back of the sense of pain lies a false conception, and that falsity he sets himself to eliminate.

There is one Truth—*Good is*. All else is illusion. And this knowing is the true Philosopher's Stone which always finds the pure gold of reality in every illusory condition that confronts us as human beings. Is this

Good? As Good as God? Is it *true* of God? Then it is true of me, and for me, and I will to have nothing else. If it is not true of God—away with it! I do not know it—I *never* knew it.

The Intelligence that I am, the Intelligence that declares the reality of Good *in the midst* of any false situation is the illumination of Truth, and it will every time dispel the hypnotic suggestion that there is reality in any form of bondage, and reveal to us the perfect Freedom that was there *all the time.* It is in the midst of all seeming; it is the kernel of Truth in every false condition; it is the vital principle of Life which Christ knew to be the reality in the rotting carcass of Lazarus; it is the *one whole indivisible Truth* which frees from all bondage, because it is itself all there really *is*, the *only presence* and the *one power.*

Freedom does not come through supplication; is not created by prayer, however fervent; is not brought into being by any special pleading for any special privilege of class or person; *it is.* All man needs to do is to recognize it as so, and as already bestowed upon him. He may shut his eyes to it, ignore it, doubt it, deny it—it still *is*—and is his to use when he becomes aware of it.

And because of the completeness and indivisibility of Freedom we are not limited to "some" of it. If we only receive in part, it is because we believe in part. The Truth is this: we *have* all—it being a fact in belief only that we are limited at any time in realization or attainment.

Throw the bomb of Truth into this formed idea of bondage to limitation, and *break it up.* Loose this idea of want and privation, and let it go. Let us claim and appropriate our Divine heritage of Freedom, and stand erect, free men, made in the likeness of Perfection, Good and very Good.

I am come that you may have more abundant life, the Christ in Jesus announced to all mankind, to all who have ears to hear. I am come that your joy

may be full! We now *let* that mind work in and through us that is the mind of Christ, the mind that knows its identity with Good. We acknowledge our oneness with Omnipotence and Omniscience, and announce to our world of ideas, feelings, emotions and beliefs—our own especial world of "publicans and sinners"—that that mind of Christ *in us* has come to seek *and to save* that which was lost in its own consciousness from its Good! This world of thought is pliant to the word of Freedom, for it is the announcement of its own inherent Divinity.

The knowing of Truth makes free; for Truth is Freedom, but it is not enough to merely perceive the Truth; it is not true to us until it has brought us Freedom, until it has done what it came to do—liberated our world from any form of bondage. That was a most significant and vital step in the ongoing of the "prodigal son" when he not only came to himself, but resolved to go, and *did* go, to the Father. *He put into execution his perception of Unity;* he rose in consciousness to that place of power where he could *prove* his beliefs; he went back home, and there found Good only—the goodness of God that delights in bestowing the treasures of the kingdom on the beloved son.

"Let every man speak truth to his neighbor" and himself. Freedom is our natural estate, because it is God's estate. Bondage, lack, limitation, pain, unhappiness, all these are but nightmares which distress us briefly while we dream that we are separated from God and our good. If our vision ceases to be single, if we see evil in any form, we must waken to the truth that only God-Power is there, *in the midst*, for that recognition is our deliverance. Pierce to the Truth of any falsity, and you will find Freedom there, like a "pearl of great price." The *Truth* about sickness is health! The Truth about poverty is wealth! The Truth about unhappiness is joy! The Truth about death is Life everlasting. *Only the Good is True!*

FROM A REPORTER'S NOTE-BOOK

"Trains are run on schedule time for our convenience, but if we arrive at the station too late to catch the train we find we are left behind, for it will not wait for us. The trouble lies with us either through carelessness or ignorance. The law is undeviating, and we sometimes think the conditions we bring upon ourselves very hard, and blame the law, but it is simply our misuse of it through our lack of understanding. Sometimes when we ignore conditions, we are leaving something with which we will have to deal further on. We should be very careful what we teach, but our responsibility ends there, for we have nothing to do with results."

* * * * *

"It is necessary to understand the difference between facts and truth. Facts are not born of truth. Many things occur which are not of the truth; a fact may be a fact but not true. God is Truth and Truth is God. Every soul that is studying Truth is studying God, and in studying God the Christ is revealed to us. Every little gleam of Truth we gain is the Christ-child born to us, and it grows and waxes strong as we accomplish what we desire that is true. Our acquisition of Truth nourishes the child, and finally the Christ will be perfected in each soul. We may count that day lost in which no truth is born to us. One great mistake the world makes in reference to religion, is the undue solemnity with which they regard it, for undue solemnity takes away the understanding. The understanding of that which is Truth is not solemn. We reverence the Truth, but we must be free to reason, for we must give a reason for the hope within us. When talking on Divine Principle, we should be very careful how we express ourselves that we may not mislead those who come to learn.

"We acknowledge but one Source, which is Absolute Life, Love, Power and Wisdom. Everything

good that cannot be qualified is God. God created man in his own image. This God-created man is the spiritual man which is invisible, and the soul must be awakened and educated out of its ignorance that it may bring forth to manifestation the Christ within. Just as we think will we develop, and according as we think true thoughts will the Christ be born in us, and our soul-body be formed. The intellect is that which reasons, but we must unite reason with intuition. Never were they perfectly united until Jesus came. We reason according to that which we know, and we know by intuition. At-one-ment means to become at-one with Divine Principle, at-one with the Father, and at-one with the Christ."

* * * * *

"If we wish to get the exact meaning of words we go to the dictionary, for we are often more or less at sea regarding the words we use. The word God means Good. A few of the definitions of true are genuine, exact, real, pure; not counterfeit, adulterated or false. If we want a correct consciousness we must have a correct understanding. When humanity has attained Divine consciousness, it will be correct, real, true. Real and true are synonyms. There is no word used more frequently than error. Error means a wandering, an inaccuracy, but it is all in the consciousness; the good and true are real. What is the good? It is possessing desirable qualities, it is serviceable. Anything then which possesses undesirable qualities is not true or real. Anything that is good is good for all. God is Good. If you claim success from the Omnipresence, it takes no success from me; there is enough for all. God has given to each of us the ability to cultivate a godly character, the ability to put away error and to see the Truth and practice it."

"Into each heart the Christmas season has come. Let us all watch our flocks or thoughts faithfully, that there may come to each one this beautiful Christmas

greeting, 'Peace on earth, good will toward men.' "

* * * * *

"It is most important to read positive words. There need be no fear of reading anything, because fear engenders bondage to the thing we are afraid of, and without fear of it, nothing can hurt us. Wisdom guides in the matter of what we shall read. Nothing is more convincing than dissection of the human organism, that Man is not matter, nor *un*-matter, that he never was and never will be matter. The organism is kept in order or in discord according to the quality of individual knowledge of the user of it. Man is governor of his circumstances, master of his fate and human condition, through recognition of his divinity. He gains knowledge of his dominion through knowing that his origin is divine, and his possibilities God-like. Socrates was the first teacher to turn our thoughts inward from externals. He said man is not what he seems, but what he is. He cannot make or mar himself by means of that which comes to him externally, and when forced to drink of the fatal Hemlock cup, he said, 'You may kill my body, but you can't kill me.' Plato also teaches the power of words, and all modern philosophy but crystallizes and concretes, and makes practical that earlier, mistier, more vague theory of life, living, adjustment, relations, values and possibilities."

BIBLE STUDIES

No. 103—Some Hebrew Words Explained

I suppose there is no sadder picture given us in Bible history than that of the tears of Esau. And at first we are inclined to feel sorry for him and to dislike his brother Jacob.

But our Bible knows no sentimentality over sin and wrong-doing, "for whatsoever a man soweth, that shall he also reap;" indeed it cannot be otherwise: in the natural order of things it is so; and in the sphere of

human life, it is what we understand by "fair play" and "justice."

The difference between Esau and Jacob is given us in Gen. 27:11, in Jacob's own words: "Behold, Esau my brother is a hairy man, and I am a smooth man." Now this Arabic word "hairy," the best translators tell us, means "intemperate and licentious;" in the Epistle to the Hebrews, Esau is called a "fornicator." The word may be taken either in its natural sense, or in the sense of one committing spiritual adultery; that is, being unfaithful to God, Divine Love.

The name "Esau" seems to signify "one swept away," or "one who rushes forward wildly and impulsively." He is the antipode of Jacob, the "smooth," clean, reliable man. This expression "smooth" we have used in the story of David, when, in order to conquer Goliath, he took "five smooth stones." The meaning at the back of the word is found in the words of Jesus: "the prince of the world cometh: and he hath nothing in me" (R. V.) i. e., he can't find a footing. "I am such a 'smooth stone' that none of his things affect me in the least; they glide off me and fall to the ground."

Jacob stands for the faithful sentinel who allows no "appearance of evil" within bowshot; Esau cares "for none of these things."

We must remember that the "birthright" which Esau was quite willing to barter away "for one morsel of meat" meant not only his right to the possessions of his father, Isaac, but the right that the spiritual blessings of the covenant should descend to him, and through him to the world. To "profane persons" (Heb. 12:-16), however, such blessings are visionary and unreal.

It would be surely wrong to imagine that Esau "hadn't a chance," as we say. The brothers were both brought up by the same godly parents; both had equal chances. What Esau had failed to learn was the wonderful lesson of *self-control.* To satisfy an im-

mediate appetite or impulse he would tread "under foot the Son of God," and count "the blood of the covenant, wherewith he was sanctified," as nothing, or as "all too much trouble."

Esau is, alas! no uncommon type.

And the "smooth" men? Are the stones smooth to start with? Humanly speaking, I think we may say, very few. It is the constant rubbing, and cutting, and shaping, that makes them at last "like the polished corners of the temple," of which the literal rendering is "made to be very good, *i. e.*, beautiful—after the image, or pattern, of heaven."

Now we shall understand that all the denunciations spoken by the prophets Jeremiah, Obadiah and Malachi against Esau were never directed against the man of that name, but against a line of conduct such as his; and well it might appear to Malachi that God loved Jacob, and hated Esau, taking the names as a figure of speech only.

The lesson for all of us is that of the parable of the Ten Virgins: to keep our lamps well trimmed and fed with oil; our "armour on, not laid down" (Mis. Writ., p. 120); to be ready and alert, that when the hour of midnight, *i. e.*, sorrow or sickness, comes we have the spiritual illumination of the "wise" to recognize and claim our birthright. So shall we cry with exceeding joy, and not with weeping, "Bless me, even me also, O my Father," and be received into a yet higher understanding of Love.—*Derek, in Active Service.*

I am still of heart and of tongue. I invite, and hold myself in the attitude to receive, the Intelligence which teaches, the Love which protects and satisfies, the Power which invinciblizes, the Peace which blesses. I admit nothing into my life which would present or hinder the greatest soul receptivity. I wait in the Silence with and for God.—*Lida A. Churchill, in "The Magic Seven."*

TWENTY INSPIRING POINTS FROM "LESSONS IN TRUTH"

Written by a Student of the Unity Correspondence School.

I. Since your request came to write twenty paragraphs on "Lessons in Truth," as my first requirement in the course, I have spent hours and hours reading the book; chapter, page, paragraph, sentence, and finally, word, with care and thought and prayer. It has been a great blessing to me to read it in this way. I had read it in whole and in parts repeatedly before, but never with so great benefit and understanding. I am so thankful. If I could live truly to all expressed in this book I feel that it would be a great attainment.

II. A definite conception of the Holy Being, who made all that is created, has a great influence in our lives. Many of our acts are dependent upon this conception, and many of our thoughts. It is therefore very important that we know him as Spirit, as Wisdom, as Law, as Principle, as well as Father. Power, Love, Almighty and Good, or God. It is important to know him as everywhere present, and especially as present here and now—within us, in our hearts, our experience, our physique, our mentality, our consciousness. We are Spirit and are made in the image and likeness of God, who is Spirit. We are incarnate, but only for earthly uses. We manifest or express God, and should let him live through us, think for us and in us, love for us and in us, and in that way fulfill the law of him in whom we live and move and have our being. God is Infinite; we are one with him. Unless we live in harmony with Divine Law and Infinity, we suffer and are sick, in want, in distress. If we live by the Law in Love with Intelligence and Wisdom, we are well and happy and prosperous.

III. God is no respecter of persons. All alike are

manifestations of God. "All ye are brethren." Therefore to love your neighbor as yourself is the most logical and natural thing, if you live spiritually. God manifests through us, and being Infinite, and having Infinite Life, Health, Power, Wisdom, we have a never-to-be-exhausted Source of every true and holy quality which we can ever express. God is Substance, the Real, the Foundation—Spirit, Creative Energy, and therefore must be in us or we could never be. Desire in us is Creative Energy or Power and Love making an effort to express through us. All of satisfaction there is in life comes from expressing the *I Am*, the power of God, inborn in every soul. To be conscious of the indwelling of the Holy Spirit produces strength, courage, love, joy, and stirs the fountain of All-Good in one or more of its many forms. The Source of Life is always with us. Our consciousness of its presence must be nourished and developed by thought activity and use.

IV. How do we think wrong thoughts or any but God thoughts? Our individual minds are connected with the One Mind or God by the Christ consciousness, the personal acceptance of the indwelling of the Holy Spirit, and only by this means can we think God thoughts. This it is to be "born of the Spirit." Other than that is to live according to the sense-knowledge. We can think worldly thoughts prompted by knowledge gained through the five senses, and these may be wrong thoughts—not God thoughts. "Ye must be born again," said Jesus, who was the Christ, knowing that Spirit alone can prompt God-thinking. A trolly car cannot go forward unless it be connected with a live wire. If man is controlled by his external or material self, he is "fallen;" if by his spiritual self, he is "born again" (risen). Though all are one, the Spirit is a finer, truer tone—in accordance with the Holy One who is All-Good, the Divine. The Spirit of Truth leads us into all Truth, by its indwelling presence and our acceptance of it.

V. Spirit is Truth, and its presence is felt. There seem to be four planes of consciousness—namely, the physical, the mental, the emotional, and the Divine or Spiritual. The Spiritual is not discerned by the physical. The Spiritual may or may not be recognized by mentality. The Spiritual is felt and proved by the emotional. Therefore we must more than think truly, we must *feel the Truth* to receive its blessings. The value of repeating "God loves me and approves of what I do," consists in the fact that repetition causes us to become conscious of the Truth, and to feel that Truth. We turn our minds inward to the indwelling God, with faith that causes us to be moved by God to do his Holy Will. We turn our minds out to our fellow men in love to express the will of the Great Indwelling Power. Together the result is faith in God and love to man. We thus become channels of good from God to man. We must turn to God to be fed spiritual food. We must turn to man in acts of kindness, that the Spirit of God may flow through us. We must always be open to receive God, always ready to receive of his gifts and to disburse them to our fellowmen. We must let God think in us, and through us.

VI. Perhaps one of the most difficult things for the student of Truth to do is to still the material thinking, and concentrate upon the promptings of the "still, small voice" of the indwelling Christ. But it can be done with practice and patience and persistent faith in the need of doing just that. We can think of the people in a street car as ideas of God, as Spirit, and as external expressions of Divinity. This thought will take the mind off of externals, and lift it to a point where the thought becomes a free gift to all in the car. That mind which is All-Wisdom, All-Love, will express through you to the people. We can learn to see people as Divine, and help them to so express themselves. Love flows from God through us to all whom we know and see, if we think pure, holy thoughts given us by

Divinity and are conscious of his sweet presence within our hearts. We must practice the presence of God. He is within us and about us always, but we must be conscious of his presence to make it efficacious and a blessing to us.

VII. Denials are valuable in establishing the Truth to be affirmed. The Truth, the Real, the Substance, must be recognized in consciousness, and a denial made of all seeming conditions which are contrary to Truth and reality helps to make the recognition of Spirit possible. To say that the Good is true, and then add that evil is false emphasizes the first statement. External conditions may be changed by denials. "Judge not according to the appearance, but judge righteous judgment." We can deny the power of evil to touch or trouble us, through refusing to think upon error; and cause good to flow into us through centering our attention upon the good.

VIII. Assertions of the Truth are invaluable in establishing that Truth in consciousness. When Truth is established it becomes a constant factor for good and of inestimable value and efficacy. There are four great affirmations given in "Lessons in Truth." I write them from memory. (1) God is Life, Love, Intelligence, Substance, Omnipresent, Omnipotent, Omniscient. (2) I am a child or manifestation of God; God's Life, Love, Power and Wisdom flow into and through me. I am one with God and governed by his laws. (3) I am Spirit, perfect, holy, harmonious. Nothing can hurt me or make me sick or afraid. I now manifest my true self. (4) God now works in and through me to inspire me to do his will; hence, I cannot fail. I have many times proved the great blessings emanating from the use of these and similar statements. They lift one into such a state of consciousness that ordinary disturbances lose their power to harm or affect one's life or happiness.

IX. "Faith is the substance of things hoped for." —Paul. Faith reaches back from humanity to God.

Faith looks inward to the *I Am*. Faith looks upward to the Good, to Wisdom, to Love, to Substance, to Omnipotence, to Omniscience for strength, for power, for life, and all good things. This is intelligent faith. Faith is love and trust in Good—in God. Faith is the link between the unformed and the formed—between the heavens and the earth. One who exercises faith wins the fruits of the Spirit, which are love, joy, peace, gentleness, goodness, meekness, temperance and righteousness. Faith is a spiritual quality, and one to be diligently cultivated. By faith we know salvation, *i. e.*, by our faith in God, the Good, we are free from wrong and error. Faith is a light unto our path; through faith we walk in light, and know not darkness. Faith projecting to *cause* produces manifestation in all departments of human endeavor.

X. Definitions of Metaphysical Terms. Thought transference: This term is usually spoken of as telepathy, and is spoken of generally in a light way. However its reality is well established by metaphysicians. It is rightly made use of as a means of Divine recognition and influence. In thinking of anyone we may affirm him as cognizant of his real self, his union with God, since man has mind-Being and All-knowing. Other effort to control him is not legitimate. Chemicalization: When wrong thought has become habitual, and Truth is introduced, sometimes chemicalization or fermentation occurs, as between alkali and acid. Something higher and better results in consciousness, when Truth asserts itself and error is dethroned. Personality applies to the mortal, the external. Individuality applies to the real man, the eternal, the true ego.

XI. Spiritual Understanding: This is one of the finest chapters in the book, and the culmination of previous chapters in explaining the realization of Spirit. After a careful reading, I found myself saying: "May I *know* the life of God within; may I *feel* the life of God; may I *live* the life of God." Understanding is

spiritual birth, and is the result of much moral and conscientious living. It is the gift of God—Mind. It is God in consciousness. It is God giving himself, and the recipient becoming conscious of his wonderful inheritance. Of all creation, understanding is the most wonderful, and at the same time the most reasonable and beneficial plan that could have been established. Even a child can understand and respond with love and joy and gladness. We, becoming as little children, can accept and abound in blessings forevermore. Each individual finds God within his own soul. To be ever conscious of his Presence, as Redeemer, Guide, Comforter, Friend, and Savior, is the highest attainment.

XII. How to become conscious of the oneness with the Father, when people all around us feel and proclaim their personality and are oblivious to his Presence is a condition every Truth seeker has to solve. "Seek ye first the kingdom of God." When we let other desires take precedence, "man's extremity becomes God's opportunity." Then God reveals himself. The realization of the Divine Presence is the most blessed experience of the individual. The blessings of it can never be expressed. Others may be told, and under favorable conditions the knowledge of the joy of the Lord should be passed on to others. However, until the need or desire for God is felt in a life, God's power and blessing is not fully known, felt, or appreciated. When once felt and realized the person so blessed is forever changed. The heart of sorrow finds it possible to lay the burden on the Lord, never really to carry it again.

XIII. The "Secret Place of the Most High" is within each one of us. No doubt many people pass years and years of conscientious existence, and with a certain amount of happiness, without ever finding the Secret Place of the Most High within their own hearts. When found, and its blessed presence realized, it begets Peace, Faith, Love, and eternal satisfaction. Its resources are Infinite and inexhaustible, bringing the

peace that truly and truthfully passes understanding. The "Secret Place" is within the consciousness, and is the Christ in the midst of thee—the "Holy of Holies." The recognition of the Christ within calls it into manifestation in external ways, and blessings result. The consciousness of God's wonderful union with the individual soul is indeed the greatest of all experiences and the most to be desired and cultivated. Through the realization of man's union with God, we are strengthened, comforted, fortified against all adverse conditions.

XIV. Our desire to know the Truth is God drawing us near to him. "Behold I stand at the door and knock." We have only to let the Christ in for him to fill us full of his blessed Presence. To know and feel his Presence in our every experience is the only sure guide in life. "On his Law do I meditate day and night." To meditate upon the Law of the Lord is to be conscious of his continual presence. God cannot enter fully into us unless we joyfully welcome him. So we should by every thought, word, deed, and act put him, and his Law, his Love, his Intelligence, his Substance first. Nothing else can mean to us such peace, such power, such blessedness. God, himself, lives in us, if we will let him. He is our Light, our Life, our Love, our Abundance.

XV. To find the "Secret Place of the Most High" is to dwell within, and to consciously know that the Father is within. In quietness and assurance to know that "where I am there ye may be also," and to remain there in security and peace. To practice the habit of a conscious realization of the presence of God is one good way, perhaps the only way, to ever learn to "pray without ceasing." To feel and know his presence is communion—is prayer. Just *let* him, the blessed Father, reign supreme. The plan is so reasonable, providing spiritual growth to all of us in the most convenient and sensible manner. Anybody can come or go, any time, regardless of time, place or circumstance.

God is always available! "Not by might, nor by power, but by my spirit." The "still, small voice" can be heard by all who listen. If he dwelleth in us in his fullness there can be nothing else, and so do we unfold spiritually.

XVI. Look to the Spirit, and not for results. "Acquaint now thyself with him, and be at peace; thereby good shall come unto thee." I am the way, the truth, and the life." "If ye abide in me, and my words abide in you, ye shall ask whatsoever ye will, and it shall be done unto you." Abide, to stay, to dwell, not to go in and out. To everyone of us is given grace according to the measure of the gift of Christ in us. Seek to be filled with the Spirit. We must walk worthy of the vocation wherewith we are called, with lowliness and meekness, and we must love one another. Perhaps one way to become more loving is to realize that we are all necessary for one another. No one liveth to himself. "Keep the unity of the Spirit in the bond of peace." Spiritual gifts are more to be desired than anything else.

XVII. The consciousness of the indwelling God in one's own life is the one essential for which to seek. Lyman Abbot once wrote an article on "Practicing the Presence of God." One does have to practice it, hold to it, know it, believe it, love to feel it, use it, talk to it, hear its Divine answer. It is very, very wonderful, most precious of all experiences and most to be sought after and nurtured. Good is made visible through faith in the invisible. "Acknowledge me in all thy ways." I used to say this and thought I did it, but have lately learned much better how to acknowledge him, and have no doubt that I yet have much more to learn as to how to acknowledge him. "If thine eye be single thy whole body shall be full of light.

XVIII. The bondage of the flesh should not be so regarded. Were we able at all times to look at all problems, all opportunities, all occasions from the spiritual side, and then feel that the spiritual is to manifest

as flesh, in the physical yet of the Spirit, we should prove that the spiritual is supreme and we could wield the power of the Spirit over the flesh. The Spirit can redeem us from all suffering and all adverse outward manifestation, and lift the physical, the flesh, into the realm of Perfection of Spirit. To know this law, and above all, to live this law, is to live the Christ life.

XIX. To know that the power of the Holy Spirit is given to each and every one: that each and every one may be free from bondage to all other laws, be free from sin, from sorrow, from suffering, from limitation of any kind, is the teaching of "Lessons in Truth." To feel the indwelling Christ, to use the power of one's own divinity, to grow in grace, and in the knowledge of this God-power, is the mission of man. Before this supreme aim, all other objects and ambitions are as nothing. To know God, to feel his Presence, and to express him, is to love.

XX. The work of writing these paragraphs and being *sure* that I *feel* each one as I write has taken much time. I hope to *live* much of it. Would to God I *could* live all of these Truth's daily and hourly. Would that I could live the Christ-life as is intended. It is both beautiful and most wonderful that this salvation is for every living creature. If we could all think of others as potentially divine the world would be blessed.

BIBLE STUDY

Interpretation of Genesis 3:1-5, R. V. Its Application In Individual Consciousness.

1. *Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden?*

A "serpent is representative of wisdom, as related to the phenomenal world, and is recognized among all

nations as the symbol of generation. The symbol of the serpent and the tree is found in the history of all nations, either ancient or modern. The "wisdom of the serpent" is not the Wisdom of God. The "serpent" is a product of Jehovah God, or Man identified in Mind-substance. The "serpent" was more subtle than any of the beasts of the field, because the wisdom of Man-consciousness is more directly related to the wisdom of Divine Mind than strength, or other ideas.

The "woman" represents the Love, the affectional or feeling side of man's nature, and is the source of all his temptations. Wisdom (serpent) and Love (woman) in man-consciousness are communing in Substance. The "garden" is the inherent spiritual body, which is idealized, but not yet brought into expression.

2, 3. *And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."*

The "woman" is also the intuitive nature in Man-consciousness; it is that which knows the Truth through *feeling* the Truth of an idea. The "tree which is in the *midst* of the garden" is the underlying Life Idea. Life ideas must be appropriated in right relation to Divine Life. The "tree of life" is the symbol of the God-created Life essence in man, which when appropriated in righteousness (right-use-ness) regenerates and immortalizes man in body-form or manifestation. The "tree in the midst of the garden" is the procreator of all the other "trees of the garden," and when drawn upon, the "other trees" (strength, power, faith, etc.) bear no fruit of a spiritual nature, and therefore man dies, or fails to bring forth the spiritual body, for he has slain the lamb of God (pure life essence) at its source.

4. *And the serpent said unto the woman, Ye shall not surely die.*

Here is pictured the questioning, doubtful state of

mind when Wisdom is active independently of the conscious conviction that Man is one with God, therefore spiritual being, having only spiritual desires. Man seeks to have his desires sanctioned by the *feeling* side of consciousness (woman), before he executes an idea. "Ye shall not surely die" is not a judgment, but reveals that Wisdom, acting independent of Love, or feeling, is not wholly reliable as a guide. It is the "serpent" which says, "thou shalt not surely die," but Jehovah God, or Man in Divine consciousness, says that thou shalt not eat of the "tree of the knowledge of good and evil, for in the day that thou eatest thereof thou shalt surely die." The "tree of the knowledge of good and evil" is the knowledge of the generation of Life for purposes less than that of regeneration of the body.

5. *For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.*

God is the Universal Mind, containing in itself Divine Ideas. These ideas are established in substance by Jehovah God, or God identified in substance as Man Idea, or the Christ. The Wisdom of Divine Mind functions in Life, and activity is set up. We cannot have substance without activity of ideas upon Life. The "serpent" stands for the sensation of Wisdom that is less than Divine Wisdom. It is that which causes man to lose himself in the effect or feeling, thereby losing sight of the Idea as the creative impetus. When Divine Wisdom is overthrown in Man-consciousness, he contacts a world of *thought* instead of *ideas*, and becomes involved in *effects*, instead of being Master in *causes*.

Heaven is as present now as it ever will be. God is here in his magnificence today. We must not dream of postponing our heaven. We must prepare to enter in now by loyal service to God every instant.—*W. H. Channing.*

SUNDAY LESSONS by Charles Fillmore

SUNDAY, DECEMBER 22.

ELIJAH ENCOURAGED.—I Kings 19:9-18.

9. And he came thither unto a cave, and lodged there; and, behold, the word of Jehovah came to him, and he said unto him, What doest thou here, Elijah?

10. And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away.

11. And he said, Go forth, and stand upon the mount before Jehovah. And, behold, Jehovah passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before Jehovah; but Jehovah was not in the wind: and after the wind an earthquake:

12. And after the earthquake a fire: but Jehovah was not in the fire: and after the fire a still small voice.

13. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entrance of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

14. And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

15. And Jehovah said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, thou shalt anoint Hazael to be king over Syria;

16. And Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.

17. And it shall come to pass, that him that escapeth from the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay.

18. Yet will I leave me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

SILENT PRAYER: *I am meek and lowly of heart.*

When the realization of our spiritual origin first makes its advent in the mind, and we affirm our dominion over all the thoughts of the mentality, there is established a very unusual power. We find that we can bring to pass anything desired for ourselves or others with most marvelous alacrity, simply by affirming it, or speaking it aloud in the name of God. This new-found ability leads up to an enthusiasm, and sometimes a domineering state of mind, and we become loud and boisterous in our championship of the Lord. If there has been a natural tendency to leadership, and an ambition to reform the world religiously, this descent of the Spirit augments it tremendously. This is Elijah. It is the perpetuation of the Elijah state of consciousness that makes religious leadership. Nearly all who are illumined by the *Power* of the Spirit in its early stages pass through this exaltation of the personality.

But this is not of the Lord, although great religious movements are set going by such enthusiasts and good ultimately ensues. Paul was possessed by this Spirit and went contrary to the expressed and, according to his own admission, plainly understood, guidance of the Spirit. He was so determined to explain his illumination to the Jews that he went up to Jerusalem in spite of warning, and suffered the consequences in years of imprisonment. He is also responsible for the ecclesiastical machinery of the orthodox church, which is no part of Jesus' philosophy. Paul's innate ambition took a religious turn, and he made an institution out of what Jesus intended should liberate men from the institution.

Elijah championed the cause of God with such enthusiasm that he became violent and destructive. This was the Jezebel side of his character. But he was willing to be instructed. He slowly learned the lesson that the kingdom of God is to be received as a little child. He starts out with the roar of the whirlwind and ends up with the whisper of the still, small voice.

"He came hither unto *the* cave," not *a* cave. This means the secret, inner recesses of the soul. The power of the Spirit penetrates the most secret chambers of the mind, and sheds light upon all the dark caverns within. We sometimes think we have lost our Elijah power because we have not the old time impetuosity and ability to speak the healing, or other words of Truth, and see the quick results. But there is no loss in Spirit—the power is penetrating the inner man and some dark cave is its abiding place.

The law of our being is activity. Be doing something. If your spiritual power has struck in and is sulking in a seeming bondage of materiality, and claiming that it has done a great deal of good, and got no reward, and that it is the only pious one left on earth, it is safe to say the Lord is right now calling, "What doest thou here?"

The command is, "Go forth and stand upon the mount before the Lord." That is, go up into the mount of Spiritual Understanding and analyze the situation. We are to discriminate between cause and effect. The Lord is standard—all things must conform to it. The breath of Spirit sets up a standard of activity, and if there are states of consciousness that resist, they are broken into pieces. Yet the Lord is not the process that pulverizes, though remotely its cause. Terribly destructive armies were raised at the command of the tender-hearted Lincoln, but he was not in them in spirit. God is not in the throes of pain and disease in the body, yet the life established at its center is asserting itself and the effect without is trying to avoid the law of that standard, and the result is a great commotion. But the Lord is not in the commotion.

A Hebrew scholar gives this as a literal translation of this magnificent passage:

"Wind great and strong, rending mountains, shivering rocks before the face of Jehovah—not in storm Jehovah! And after the wind earthquake—not in

earthquake Jehovah! And after the earthquake fire—not in fire Jehovah! And after the fire sound of soft silencing (audible gentle stilling)!"

SUNDAY, DECEMBER 29.

ELIJAH MEETS AHAB IN NABOTH'S VINEYARD.—I Kings 21:11-20.

11. And the men of his city, even the elders and the nobles who dwelt in his city, did as Jezebel had sent unto them, according as it was written in the letters which she had sent unto them.

12. They proclaimed a fast, and set Naboth on high among the people.

13. And the two men, the base fellows, came in and sat before him: and the base fellows bare witness against him, even against Naboth, in the presence of the people, saying, Naboth did curse God and the king. Then they carried him forth out of the city, and stoned him to death with stones.

14. Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15. And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money; for Naboth is not alive, but dead.

16. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17. And the word of Jehovah came to Elijah the Tishbite, saying,

18. Arise, go down to meet Ahab king of Israel, who dwelleth in Samaria; behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it.

19. And thou shalt speak unto him, saying, Thus saith Jehovah, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith Jehovah, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee, because thou hast sold thyself to do that which is evil in the sight of Jehovah.

SILENT PRAYER: *All my affairs are under the di-*

vine Law and the Spirit of Justice and Righteousness is supreme.

Acquisitiveness is a legitimate faculty of the mind; Covetousness its Judas. When Acquisitiveness acts within the law it builds up the consciousness, but when it oversteps the law it is a destroyer. Judas was the treasurer of the disciples of Jesus, but he became covetous—"he hath a devil"—and his sin brought tragedy. King Ahab represents Acquisitiveness. This faculty ruled his mind and took possession of the whole man. When acquisitiveness throws its covetous influence over man he develops an insatiable desire to possess things. Ahab built a splendid summer palace and inlaid it with ivory. Extravagance grows on its own thoughts—Ahab's palace of ivory must have additional gardens. The vineyard of Naboth best suited him, and it was acquired by foul means. Covetousness has no wisdom, and when one gives up to its demands the most foolish things are done to get possession of coveted objects. Seemingly subtle plans, like that of Jezebel to have the innocent Naboth stoned to death, are always laid bare and their shallowness shown. Selfishness is near-sighted and all its ways narrow.

Elijah, the defender of the law, is the enemy of covetousness, and reveals him in the midst of his transgression. "Hast thou found me, O mine enemy?"

There is no escape from the Spirit of Justice. It overtakes men when they think they are secure, and they have to give up everything. The man who takes advantage of another's necessity, to enrich his own coffers, must in due season restore fourfold, as did Zacchæus.

Ideas make brain cells, and brain cells are the "central stations through which the mind sends its ruling thoughts to the various body functions. Acquisitiveness has its brain area in the head, through which it affects the whole organism. If it is cultivated to the point of covetousness it dominates appetite, and more

food is eaten than the system needs from day to day, and the excess is stored up as fat. This excess of flesh is not properly vitalized, and eventually becomes infested with various sorts of material growths. Thus selfishness uses appetite to destroy the body.

The remedy for all this error is to call upon the Divine Law to adjust every thought in which acquisitiveness plays any part. Make this a daily affirmation: "All my affairs are ordered in righteousness, and my own comes to me under the Divine Law."

SUNDAY, JANUARY 5, 1919.

ELIJAH GOES UP BY A WHIRLWIND TO HEAVEN.—II Kings 2:1-11.

1. And it came to pass, when Jehovah would take up Elijah by a whirlwind into heaven, that Elijah went with Elisha from Gilgal.

2. And Elijah said unto Elisha, Tarry here, I pray thee; for Jehovah hath sent me as far as Beth-el. And Elisha said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el.

3. And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that Jehovah will take away thy master from thy head today? And he said, Yea, I know it; hold ye your peace.

4. And Elijah said unto him, Elisha, tarry here, I pray thee; for Jehovah hath sent me to Jericho. And he said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

5. And the sons of the prophets that were at Jericho came near to Elisha, and said unto him, Knowest thou that Jehovah will take away thy master from thy head today? And he answered, Yea, I know it; hold ye your peace.

6. And Elijah said unto him, Tarry here, I pray thee; for Jehovah hath sent me to the Jordan. And he said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. And they two went on.

7. And fifty men of the sons of the prophets went, and stood over against them afar off: and they two stood by the Jordan.

8. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

9. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I am taken from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

11. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven.

SILENT PRAYER: *Surely the Lord is in this place; and I knew it not.*

The fiery Elijah consciousness becomes more meek and lowly as it learns the pacific character of God, and the temper of the mind is changed from violence to mildness—Elijah to Elisha. This milder character comes into consciousness through certain changes in thought and body, which are symbolically described in this lesson. Gilgal means "rolled away," and refers to a total denial of sense-bondage. In Joshua 5:9 it is written, "And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of that place was called Gilgal unto this day." When we have, in the positive spirit of Elijah, accompanied by the obedient willingness of Elisha, rolled away the Egyptian darkness of sense-thoughts, we are paving the way for a permanent ascent into higher states of consciousness.

We often get glimpses of these higher realms, but do not abide there, because our minds have not been freed from the fiery Elijah element. So long as there is condemnation, impatience, and even mild anger arising in thought, the cross-currents that burn out the cells of the organism will do destructive work. Elijah must be taken by the Lord into heaven, which is a state of peace and harmony; then the sweet-tempered Elisha will become the dominant note of the consciousness.

In harmonious spiritual development there is a union

and blending of the states of consciousness on the various planes of action. We need the mildness of Elisha united with the positiveness of Elijah in every part.. A negative, weak tenderness is not in harmony with the Divine Law. Hence Elijah tries Elisha, to see if he is made of the right stuff. He says, "Tarry here;" but Elisha replies, "As Jehovah liveth, and as thy soul liveth, I will not leave thee." This is an affirmation of the God-life and the Soul-life united with positive force and gentle harmony. "They went down to Bethel" means that they descended to a certain center just below the heart, which is called "the house of God." It seems material upon first sight. Jacob so thought it when he lay down there with a stone for a pillow; but he found a ladder reached from there to heaven, and he exclaimed, "Surely the Lord is in this place; and I knew it not." When the union of these two factors takes place at an inner life center there is a commotion and an indefinable sense of fear of loss of force. This is the "sons of the prophets," who are fearful of the result. The word of assurance to this disturbed fearfulness is that of Elisha, "I know it; hold ye your peace."

Jericho, the "moon city," is the life center in the lower part of the abdomen. Here again the affirmation of spiritual and individual Soul-life is made and the union established. Jordan represents the descending life-flow of thought through the organism from head to feet. It is muddy with sense concepts and turbulent with materiality. The harmony of spiritual forces—Elijah and Elisha—would be disturbed if they entered into it, so its waters are put aside by a positive effort of the will, represented by Elijah's mantle. By our thinking we gradually build a thought aura, which forms an invisible wall, or protection, about the soul and body. This is held in place by the will center, and when one has become adept in thought power it can be concentrated into a thought force, and unusual results pro-

duced. This concentration is represented by the wrapping together of Elijah's mantle before he smote the waters.

The double portion of Elijah's spirit which Elisha asked for is the positive and negative, or "yes" and "no" of science. Elisha, the tender, retiring one, needs the ability to say *yes* and *no* with all the positiveness of Elijah. He can have this only by "seeing," or perceiving, the true character of the change that is taking place in consciousness. Elijah is not taken away, but translated to a more interior plane. There is in reality opened to the one who goes through this change a conscious unity with spiritual energies of which he has been heretofore ignorant. The chariots and horses represent the vehicles and vital forces that attend the transformation.

Sunday, January 12.

ELISHA THE PROPHET RESTORES A CHILD TO LIFE.—II Kings 4:25-37.

25. So she went, and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is the Shunammite:

26. Run, I pray thee, now to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well.

27. And when she came to the man of God to the hill, she caught hold of his feet. And Gehazi came near to thrust her away; but the man of God said, Let her alone: for her soul is vexed within her; and Jehovah hath hid it from me, and hath not told me.

28. Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

29. Then he said to Gehazi, Gird up thy loins, and take my staff in thy hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

30. And the mother of the child said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

31. And Gehazi passed on before them, and laid

the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he returned to meet him, and told him, saying, The child is not awaked.

32. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

33. He went in therefore, and shut the door upon them twain, and prayed unto Jehovah.

34. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon him; and the flesh of the child waxed warm.

35. Then he returned, and walked in the house once to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

36. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37. Then she went in, and fell at his feet, and bowed herself to the ground; and she took up her son, and went out.

SILENT PRAYER: *It is well.*

This lesson, like all Scripture, has reference to certain phases of individual soul development. It can also be applied to the external life. All things without have their principle within man, and he can read their message from either state. But as the without is based upon the within, man cannot understand fully and have dominion over the outer things until he has made himself acquainted with the powers within. So we give most study to inner states, and through them master the outer.

It is also possible and proper to study and interpret Scripture from both states at the same time. The feeding of the five thousand by Jesus had its possibility in his capacity to increase the substance of his own soul. When, through this inner mastery of the principle immanent in all forms, he had gained this ability, he was equal to what seemed a miracle to those who were ignorant of the law through which it was done. Those who see the form only, are in Egyptian darkness; those

who see both the form and glimpses of the animating principle, are the children of Israel in the wilderness; and those who see both the within and the without in proper relation are in the Promised Land.

This lesson may be profitably studied from both viewpoints, as it brings out some modes of procedure in metaphysical practice that have been proven true by the modern students.

The son of the Shunammite woman had apparently died of sunstroke. She laid him on the prophet's bed in the room on the roof of her house and arranged to go at once for the help of the holy man, who was on Mount Carmel. When asked by her husband the cause of her going she merely answered, "It shall be well." In this she showed a discretion which is universally found to be necessary. Do not admit the error nor talk about it. If you have in view the restoration of life do not think about anything but life. The very ethers about you are filled with a substance that is formed and transformed at your every thought and word. It is more sensitive to thought than the mariner's compass to the magnetic flow, or the atmosphere to waves of sound. A word of fear thrills the sensitive ethers of sympathetic souls and they tremble until they sometimes fall. Hence the "It shall be well" of this Shunammite woman is a lesson for all. She showed her wisdom again when the prophet asked about her family. Her answer was, "It is well."

The prophet proposed sending his servant, Gehazi, whose name means "sight" or perception, to do the healing in his power (staff). But the woman would not leave unless the prophet himself accompanied her. She was very thorough and did not propose to rest with half measures. There are cases that the "word" cannot reach. There must be a receptive mind to carry the spiritual impetus. Jesus recognized this as faith, in the case of the centurion and his servant. Where the patient has faith in the healer, or there is some one in

close touch who is strong in spiritual trust, the way is open for demonstration in absent healing.

Elisha found it necessary in this case to go within and "shut the door," and pray unto the Lord. Jesus gave this form of procedure as part of the way to pray. We are to go within our own soul and shut every door that leads to the sense-realm without. This means seeing, hearing, feeling, smelling and tasting. In this inner chamber you must be immersed in the Spirit of God; then pray.

The restoration of life in this case not only required prayer and spiritual treatment, but a physical contact, if we take the narrative literally. Some healers find that when they have not reached a case by the power of perception of truth, and the prayer of faith, they can sometimes start the life current in the organism by touching the patient, as did Jesus the eyes of the blind man, or the "many" upon whom he "laid hands." But this laying on of hands is a dangerous process to one who has not a clear understanding of the spiritual source of all things. "Laying on of hands" must always be accompanied by "prayer," and the prayer should be the important thing. There is no power in the hand save it come from the mind, and the mind is the Son of God.

When we sneeze, the life current is animating some nerve center—to sneeze "seven times" means the animation of all the life centers in the organism. In some parts of Europe the peasants say, "God bless you!" whenever anyone sneezes.

Sunday, January 19.

ELISHA'S HEAVENLY DEFENDERS.—II Kings 6:8-23

8. Now the king of Syria was warring against Israel; and he took counsel with his servants, saying, In such and such a place shall be my camp.

9. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are coming down.

10. And the king of Israel sent to the place which the man of God told him and warned him of; and he saved himself there, not once nor twice.

11. And the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not show me which of us is for the king of Israel?

12. And one of his servants said, Nay, my lord, O king; but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

13. And he said, Go and see where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan.

14. Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

15. And when the servant of the man of God was risen early, and gone forth, behold, a host with horses and chariots was round about the city. And his servant said unto him, Alas, my master! how shall we do?

16. And he answered, Fear not: for they that are with us are more than they that are with them.

17. And Elisha prayed, and said, Jehovah, I pray thee, open his eyes, that he may see. And Jehovah opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha.

18. And when they came down to him, Elisha prayed unto Jehovah, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

19. And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. And he led them to Samaria.

20. And it came to pass, when they were come into Samaria, that Elisha said, Jehovah, open the eyes of these men, that they may see. And Jehovah opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

21. And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them?

22. And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive

with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

23. And he prepared great provision for them; and when they had eaten and drunk, he sent them away, and they went to their master. And the bands of Syria came no more into the land of Israel.

SILENT PRAYER: *Fear not; for they that are with us are more than they that are with them.*

This is a lesson on non-resistance. We are instructed how to overcome certain adverse intellectual thoughts that have been in the habit of warring against the spiritual. We are not always conscious of this war that is going on between the without and the within, but when we have in a measure studied the thoughts that move us, a communication is established and we know very much more about ourselves than we can put in words. The thoughts from the intellectual realm (Syria) that have no understanding of Israel (the Real) do come down and kill out the spiritual thoughts in the heart.

But when we are trusting in the Divine Law (Dothan) where Elisha (the spiritual *I Am*) is living, a system of protection is set up, and the old order of things is entirely changed. Instead of the resisting thoughts being suppressed and killed they are enlightened—their eyes are opened. But first they must be made blind and captured. This is a denial of the claim that mortal thought has any understanding whatever. If you are thinking thoughts and doing things without God as the foundation, that part of consciousness is unreal, and its seeming understanding should be denied and mentally erased.

But this is not accomplished without some mental commotion. When you attempt to reconcile the without and the within, you are met by invisible opposing forces. All the thoughts of the subjective realms are wrought up, and a "host" seems to encompass you. Fear sets in and you cry, "Alas, my master! how shall

we do?" Then, "*Fear not;* for they that are with us are more than they that are with them." The *I Am* always assures us that the preponderance of power is with the spiritual. Fear nearly always throws dust in our eyes, and hides the mighty spiritual forces that are always with us.

Blessed are those who deny ignorance and fear and affirm the presence and power of the *I Am.* They behold the "mountain" (exaltation) "full of horses" (physical forces) and "chariots of fire" (life energies) "round about Elisha" (spiritual *I Am*). The "servant" of spiritual *I Am* is personal will. The will that moves the various members of the body has its center of force in the *medulla* and between the eyes. When we affirm ourselves to be *spiritual,* and moved by *spiritual forces,* we call into action a higher range of faculties than we are ordinarily conscious of. We then think and speak in the name of the Lord or Divine Law, and all the thoughts are moved and obedient to our commands. Personal will is timid and fearful: it sees and feels the mortal world of forms are great and powerful, and those people who do not have the courage to affirm their spiritual supremacy, nor pray, seldom have soul exaltations or high realizations. They do not redeem the error thoughts of the intellect (Syrians), but remain in a state of constant warfare with its attendant bodily discords. They do not set into action the vigorous horses of the body nor stir up the vibratory chariots.

But everyone has this supreme *I Am,* the center about which all the faculties of the man, both visible and invisible, revolve; and everyone must eventually find this center and carry out the laws inherent in it. So long as we refuse to do this we are tossed like cockleshells on the waves of ephemeral thought. Then have the courage to say to your suppositional intellectual understanding, "It is ignorance—blindness; let the law of the Lord do its work in it."

But there is an intellectual realm in us that has its

foundation in Truth. The Samaritans were an offshoot of the Israelites; they were despised because they had mixed with the Syrians and other pagan races. So true intellect is fundamental in Being. When we have cleansed ourselves of false thoughts, we then affirm that the true spiritual understanding is restored. This opens the eyes of the Syrians in Samaria.

Demonstrate non-resistance by denying all intellectual opposition or antagonism. Let the substance of Divine Love be poured out upon all these alien thoughts, and you will not be bothered with them any more. "And the bands of Syria came no more into the land of Israel."

VICTORY

What overcometh grief
When heart and mind and body are bereft,
And standeth *naked* in a *sunless* world?
Oh, where *is* God
And *what* is Life
And *who* am I?
Are burning, potent questions at me hurled.

What shall refill
The chalice, where I drank, what *seemed*
The Joy of life,—full and complete?
What Lethe water
Shall rebuild and quench
My parched soul
That stands with weary feet?

Only the Living Christ
Incarnate—glorified—within my soul
Can bring surcease from grief;
I rise above the flesh
That seeks to hold me,
I turn—*to God*,
Avaunt—all unbelief!

—*Evelyn A. Fenton, in "Master Mind."*

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

All letters are confidential.

UNITY SCHOOL *of* CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

December 20, 1918 to January 20, 1919

Held daily at 9 p. m.

"Thou preparest a table before me in the presence of mine enemies."

PROSPERITY THOUGHT

December 20, 1918 to January 20, 1919

Held daily at 12 m.

"And I will dwell in the house of the Lord forever."

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

While reading your letter this text came to mind, Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts, (worldly pleasures and to build up and please the personal man)—James 4:3. There is really nothing promised to the limited, personal self of man; he must be denied and put off that the true Self, the indwelling Christ, may be brought into expression and manifested in our lives. James exhorts us thus, "Cleanse your hands, ye sinners; and purify your hearts, ye double minded," It is only as we really come into an understanding of the Truth, that we realize how double minded we have been. We have served the Lord, yes, and prayed, and thought that he was all in all to us; yet most of our time has been spent in compromising with, pampering, and building up the personal self, keeping on the right side of the world, making a good appearance among men, to say nothing of the lusts of the flesh which are continued in daily. Yet we wonder why God did not hear our cry and answer our prayers. One may be a very good Christian from an orthodox religious standpoint, and be a god man in the eyes of the world, but not begin to measure up to God's standard or thought for him.

More than anything else we need understanding; so Peter has told us, "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge," etc. (See II Peter 1:5-10.) See also what Solomon says about understanding in Prov. 2:1-6; 3:5-6, 13-18; and 4:6-7. Jesus Christ said in regard to food, raiment, and the things that the outer man needs for his

comfort and good, Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matt. 6:32-33. Jesus also said that the kingdom of heaven is within you. The kingdom of God, or of heaven, is the realm of Divine Ideas within man, and when it is sought and found, these Ideas express through man and manifest in his life in unlimited good.

You think you have faith, and you really have that innate God-quality of Faith, the Faith of God, but you have not yet established it in harmonious relation with the other attributes of mind that must coöperate with it in order to bring about your good. Some of the other qualities are understanding, power, strength, love, good judgment, life, etc. And if you search deep down into the subconscious, or memory realm, of your consciousness, you will find there is a strong belief in error that works against your conscious faith. The subconscious is often spoken of in the Bible as the "heart," and we are told that "as he thinketh in his heart, so is he." The deep, hidden thoughts of the heart manifest according to their character. We need to ask God to cleanse us from secret faults, from secret error, unbelieving thoughts that would mar our lives; establish us in the Truth throughout the entire being. When the belief in God, the Good, is firmly fixed throughout your entire being, you will demonstrate only peace, harmony, love, health and plenty.

Do not think that all you need is a little conscious faith in order to bring about your good; you need understanding of God and his laws, so that you can work in harmony with them, and be blessed in your *doing*.

* * * * *

Please give me a direct answer. Shall I tithe while I owe a great deal of money, or shall I wait until all debts are cancelled and then tithe?

In direct answer to your question we should say, be true to God first; then your relations with your fellow-

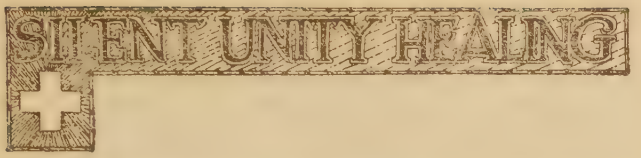
men will be speedily adjusted. At least one-tenth of one's income should be set apart for the furtherance of the Truth, to be *given*, as unto the Lord, where the indwelling Holy Spirit leads. *Man's first duty is to God*, and if he robs God of what is rightly his, how can he expect to be blessed and kept out of seeming debt to those about him. (See Malachi 3:8-12.) Since you have been prospered in the way you mention, even before you have fulfilled, in an outer way at least, the Divine Law of Giving and Receiving, there should be no question in your mind as to what you should do. When Divine Order is established in the mind and life, seeming debts are overcome quickly.

* * * * *

The impression of the Spirit of Truth within you to "Arise, pick up thy bed and walk," would indicate that you were not to give up to the seeming appearance of inharmony and weakness. You should, when you have had the assurance of being healed, act in all ways as though you were well. This is the way of faith, and this is the works of faith, through which the desired manifestation of good is brought about. This does not mean that you should abuse your body by overworking it. Wisdom is needed to know how much to do, when to sit or lie down quietly for a few minutes and renew your strength by coming in conscious touch with the great well-spring of life and vigor and strength within; and when to go ahead with your work rejoicing in the assurance that "as thy day is so shall thy strength be." Please read the booklets, "The Vitalizing Power in Man," and "Conservation."

The sepulcher of Christ is not in Palestine. He is crucified wherever his brothers are slain without a cause; he lies buried wherever man, made in his Maker's image, lies entombed in ignorance, lest he should learn the right which the divine Master gave him.—*Oliver Wendell Holmes.*

"Thou prepar-
est a table be-
fore me in the
presence of
mine enemies."
"And I will
dwell in the
house of the
Lord forever."



This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

"Himself took our infirmities, and bare our sicknesses." Matt. 8:17.

The atonement of Jesus Christ includes the whole of man. Matthew makes this very plain when he says of Jesus' work, he "healed all that were sick, that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." The Truth about the atonement, when it is known, makes free. It is ignorance of the great atoning work of Jesus that has kept the world so long in sin and suffering. His love and compassion have always been ready to heal, but people have gone about trying their own healing methods and left the Great Physician entirely out of the matter. Now in these latter days of spiritual awakening the atonement is coming to be recognized at its full value, and in every part of the earth its benefits are being realized by those who accept the Lord Jesus Christ as their Savior from sin and all of its effects in their mind, body and affairs.

We print from month to month extracts from letters written to us by people who are demonstrating the forgiving love and healing power of Jesus Christ. The following are only a few taken from our daily mail:

HEALTH

Oakland, Cal.—A year ago I wrote you for prayers. I had been a sufferer from internal troubles of thirty years standing. I had come to the place where I felt I was not long for this world. But soon after writing you I began to

improve, and today I am a well, happy, contented woman. I tell about your wonderful teaching whenever I have the opportunity, and give thanks to God for what you have done for me.—*Mrs. J. W. Bishop*, 959 Kennedy St.

(We have permission to use the full name and address.)

Detroit, Mich.—My son who had tuberculosis is well and working. We thank you for your loving prayers.—*Mrs. L. G.*

Huntsville, Mo.—Through your prayers my life has been saved. I was supposedly dying with consumption, heart trouble, and prolapsus of the womb, but now I am healed. I thank you for your ministry and am inclosing a love offering.—*Mrs. J. J. S.*

Richfield, Idaho—I was taken very ill (in belief) with violent headache, and backache, the stomach and liver seeming to be the center of difficulty. I had a high fever and could not retain my food. My husband wired you for prayers about five o'clock and by nine all aches had disappeared. The following day I rested and studied Unity Magazine, and have not had any pain or fever since. Your loving prayers met my call for aid immediately (as they always have), and I express deep gratitude and love for your ministry.—*F. W.*

Venice, Cal.—I wrote you for prayers for abdominal trouble, and within twelve hours after I received the thought lesson I was healed entirely of this trouble. I am truly grateful to God and Unity.—*Mrs. T. E. M.*

Brooklyn, N. Y.—It is with a heart full of thankfulness and gratitude to our heavenly Father and to you for your kind help in prayer that I report that the growth on mother's face has dropped off. This took place on May 15th.—*K. M. V.*

San Francisco, Cal.—After suffering fifteen years with my feet and at the same time consulting several doctors, I found no improvement. I had almost given up hope of a cure. After studying Unity faithfully I can truthfully say I am entirely cured. May the whole world soon know of God's great goodness to us all.—*I. A.*

Watsonville, Cal.—When I wrote you for prayers, I was suffering with a growth in my side which affected the side, arm and hand. The pain was so intense that I could hardly perform the slightest task. One of my lungs was also affected. The doctor was urging an operation. Within twenty-four hours after asking for your prayers I was relieved, and from that time on I have had no pain. I am doing more work now than I have done in months, with

no feeling of fatigue. I am so thankful to God for this wonderful blessing which has come to me through the prayers of Silent Unity.—*A. Du C.*

Fabius, N. Y.—I broke the bone below the thumb and tore the other side ligaments loose. I relied wholly on prayer for relief. The pain stopped instantly and in two weeks I was using my hand as much as ever.—*Mrs. E. H. F.*

Minneapolis, Minn.—My sister wrote you for prayers for me as I was suffering with heart trouble and nervousness which the doctors were unable to relieve. I have fully recovered, have gained ten pounds and am in perfect health. I am very grateful for your prayers.—*Mrs. J. P.*

Newark, N. J.—I had been troubled with constipation for twenty years when I found Unity. I thank God who has made me whole.—*Mrs. C. N. H.*

Miami, Fla.—When I telegraphed you for prayers for my little grandson who had run a nail in his hand, the doctor had given him up. I felt relieved at once and turned the case entirely over to God. In an hour and a half he began to improve and now is entirely well. I am so thankful to God and to you.—*M. B.*

Washington, D. C.—After suffering with stomach trouble for twenty-four years, I am well. For the past three years I have not taken medicine, and I can eat anything. I now weigh 163 pounds while before I weighed only 137 pounds.—*E. V. V.*

St. Louis, Mo.—My employer's little boy was run over by a machine. His body was so badly crushed and mangled that the doctors said he could not live. We asked your prayers. Just two weeks later he was entirely well and out in the yard playing with the other children. I am sincerely grateful.—*Miss S. W.*

Denia, Oregon—Little D. had a very crooked finger which was caused by an injury. Soon after writing you for prayers a piece of bone worked out, and now her finger is nicely healed and straight.—*Z. S.*

Port Huron, Mich.—I asked your prayers for my husband who was suffering with lung trouble. Now he is entirely well and is working steadily. We are very grateful. —*Mrs. A. J. M.*

Alhambra, Cal.—I wrote you for prayers for my son who appeared wretchedly ill and who was burdened with fear of tuberculosis. My son was assured that his fears were absurd and harmony was restored before my letter reached you. I am indeed grateful.—*Mrs. J. E. O.*

Patterson, Cal.—I wrote you to help me to pray for health. I am now completely well—no more constipation, and no more pains in my back. I have taken off my glasses and my nasal catarrh is relieved, the latter causing my singing voice to improve. I thank you for your prayers which have helped me to see the Truth more clearly.—*Mrs G. P. N.*

Los Angeles, Cal.—I fell and strained my foot, also hurt my knee. After I wrote you for prayers I was healed. Now I can run up and down stairs without the least discomfort.—*C. O. S.*

Corona, Cal.—I most sincerely thank you and the dear Master for the help I have received. I am much better, and through your prayers the tumor has absolutely disappeared.—*Mrs. A. P.*

Rochester, N. Y.—With a joyful heart I tell you that all the friends you prayed for are well again. Little M.'s healing was marvelous. She could hardly stand upon her feet, but now she is jumping around again as well as ever. —*L. Z.*

Port Jefferson, Ohio—Accept my sincere thanks for the good received through your ministrations to my dear mother. She had had such severe pain in her back and all remedies she tried failed to relieve her. A friend had given me some old Unity Magazines, so I turned to you in my distress. You had only time to receive my letter when my dear mother began to improve.—*Mrs. M. D. A.*

Augusta Maine—I thank you for your help in removing a lump in my breast. Inclosed find love-offering.—*B. H.*

Washington, D. C.—I called to see the gentleman of whom I wrote you in my last letter. I found him much depressed and his wife almost discouraged. I left them in quite a different state of mind than that in which I found them. I called again yesterday and he was clean-shaven and radiant with happiness. In the course of our conversation he said, "When I arose this morning my right hand said it could not shave me. I said to it very positively, 'Well, you are going to do it anyway,' and it did beautifully." I feel deeply grateful to God, the Omnipotent Good, that my prayers brought such a quick response.—*V. P.*

St. Louis, Mo.—I asked you for prayers for my husband's ear. He had almost lost his hearing, but now can hear as well as ever, the ear drum being completely healed. We are both thankful to you for your ministry and this wonderful demonstration of the Truth.—*Mrs. H. C. M.*

PROSPERITY

Oconto Falls, Wis.—When I sent for your prosperity bank there was a heavy mortgage on our place, with two years' interest due. In two days the woman whom we owed gave us $25.00 credit on our interest by way of a start. Since that things have steadily improved. Now the mortgage is almost paid and we have been able to paint the house. I always use the last penny as freely as the first, for I know that God is my ever-present supply. My heart is filled with thankfulness to God and Unity.—*Mrs. G. L.*

Mabel, Oregon—Several days after writing you for prayers our affairs began to improve. My wife and I are daily laying aside a tenth of our cash receipts for the Lord or to spread the "good news." After we had decided to do this your July Unity Magazine came with its helpful article on tithing. Our automobile is now in good working order. Several mechanics had examined the engine but failed to locate the trouble. Since then two of the mechanics have had occasion to ride with me, and they cannot understand what makes the engine run so easily. "Who is like unto God?"—*Mr. J. C. K.*

Seattle, Wash.—I wrote asking your prayers in regard to our buying the house in which we had lived for the past nine years. It seemed that we could not move, as all the houses in the city were already rented or for sale. I knew you were praying for me, so I trustingly abided in the promises of God. The answer came in an unexpected way. A friend of my husband's came to me one evening and offered him a very nice home, which he had charge of while the owners were in Europe. The owners will be gone for the next three years and the rent is quite low. It is a much better house than we were occupying and in a better location.—*Mrs. F. A. W.*

Fort Worth, Texas—Shortly after I asked for your prayers, I received a week's work. When the week was up I found work in the same building for a smaller salary. I accepted it knowing that something better would come. Not long after, the man for whom I was working gave me a recommendation to a friend of his who is employing women workers now. I was accepted and am now permanently employed. I am very grateful to you.—*Mrs. N. S. H.*

Lynn, Mass.—I wrote you regarding an advancement in rating in the Navy. I received the promotion, and I thank you for your prayers.—*F. G. R.*

San Benito, Texas—I wrote you asking prayers for financial help. I was without work, among strangers and literally penniless. I now have a clerical position with a large corporation at a good salary. I am truly grateful for what I have received.—*Mrs. E. C. H.*

England, Ark.—Ever since I sent for your Prosperity Bank, I notice that I am successful in all that I undertake. I am a dressmaker and I now have more work than I can do.—*C. M.*

Oklahoma City, Okla.—Having lost my position, I was very unhappy and without money. Unity Magazine came about this time and I read it, praying with all my heart. The government's need for stenographers was called to my attention and I took the civil service examination. A friend offered the necessary money to defray expenses to Washington. An uncle who had always refused to help me sent a check for $25.00. I had a warrant on the state for $50.00 which no one would take. A friend refused to take the warrant, but instead gave me the money, saying when it was due I could pay him. Through another friend my name was given to the Senator and Representative from Oklahoma to help me get located. Just as soon as the Representative received his letter he wired me to come to work for him. At the same time I received notice from the government to report at once. Through a friend here I was able to find a delightful place to live while in Washington. I had given my trunk to my aunt and thought I should have to buy a new one, but she returned it to me with all charges paid. All my affairs have been perfectly adjusted, for which I am deeply thankful.—*L. H.*

Fort Collins, Colo.—How wonderful are the ways of the Almighty God! Before my letter could have reached you work came to me. I did not even have to hunt for it. I have discovered that house-cleaning, washing, ironing, etc., are God's work as much as any other kind of work.—*Mrs. A. C. E.*

Elma, N. Y.—Our house has been sold to a woman who is enjoying it very much. I thank you for the help you have given us.—*Mrs. W. B.*

Oakland, Cal.—Ever since I sent to you for the Prosperity Bank the Lord has blessed us in a financial way. My husband's income has been doubled in the last six months. In addition to this we have received in other ways. Things that seemed unattainable are now within our reach.—*Mrs. G. T. C.*

HELPED BY UNITY LITERATURE

Hampstead, London—Often I have wanted to express my gratitude to you for opening up to me a new world, but my joy was so great I could not press the wonder of it into a mere letter of thanks. The Bible had always been the first book in our household, and regularly every Sunday we listened to it read twice. That was in Australia. Then came a change. My sister and I migrated to Europe to study music and literature. We went first to Paris and then to Berlin. Here I found entirely different ideals. No one whom we knew went to church, and *Nietzche* was the keynote of existence. The people did not lead immoral lives, but physical well-being and physical enjoyment was the goal after which everyone was striving. No one seemed happy. In spite of all of this I never lost my faith in the Eternal Good, but it seemed elusive. I wanted it concrete, positive; I wanted it to be as manageable as electricity in an incandescent burner. The awakening began with some of your booklets which I read and re-read, finding each time a Truth that had previously been passed unnoticed. The light flooded in to illumine my understanding. I had always been searching for just that which Unity brought me,—a spiritual working principle for life, everyday life. On the cover of "Is Christianity Practical?" there is a poem by Ella Wheeler Wilcox which says:

"Aim well; be sure of thy intent;
And make thine own environment."

I cannot tell you how these verses helped me. They were so direct and practical. I sent for Unity Magazine at once. The first copy to reach me was March of this year. It was wonderful. I always like to have a copy of the magazine by me as an inspiration and a guide, for they always contain the thought which is most needed at the time. Unity teaches me to do more and more with my knowledge of the Truth. How can we reserve just Sunday for God when the other six days of the week require him even more? To me this is Unity's most blessed quality. It makes the spiritual life the only one and that so simply and naturally that it becomes impossible to do without God in everything. The July number is particularly inspiring. It will take many months to master its contents and make it really my own. For instance before me I see: "Opulence of consciousness will express itself in opulence of manifestation." What fields this sentence opens to one. One feels like stretching out both arms to God to take what he is ever offering us.—*R. D.*

FREEDOM

Glendale, Cal.—A week after requesting your prayers for Mr. M. he came home with a small bottle of wine, asking his wife to put it away until he should want it. The next day he came home and instructed her to throw the bottle away, saying he should never drink again. Now he is reading Unity literature.—*C. W.*

Victoria, B. C.—I wrote you for prayers when I discovered a bare spot on the top of my head. A friend of mine, who is a beauty doctor, said it was incurable and that no hair could be grown. However, I followed the directions you sent and now there is a thick growth of hair on the spot.—*Mrs. A. M. E.*

St. Paul, Minn.—I want you to know of the almost immediate success of your word in bringing my brother to me. The peculiar experiences he relates to me of the opposition to his getting back, until about the time I wrote you for help, are astonishing. He said things began to clear up all of a sudden, and he was able to break away and come.—*A. F. P.*

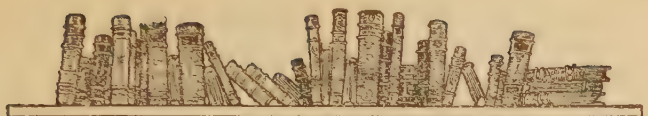
CONTROL OF ELEMENTS

Henderson, Tenn.—I wrote you for prayers for rain and last night it came down gently and abundantly. It had not rained for two months and it seemed the crops and gardens were going to burn up, but this rain has saved them. "Praise God from whom all blessings flow." I have never asked your prayers that help did not come speedily and surely, and I am truly grateful to you and the Father.—*S. B. M.*

Manchester, Ohio—In less than a week after I had written you for prayers for rain to save our crops, a fine rain fell. Praise the Lord!—*L. E. M.*

Manhattan, Mont.—Please discontinue prayers for rain. The results have been wonderful. We are praising God and Unity.—*Mrs. J. W. F.*

Austin, Texas—Six days after I wrote you for prayers, the serious drought in Austin was broken by a refreshing rain. Since then we have had several good rains. Our Colorado river, from which the whole city draws its water supply, was lower than it had ever been. In just one week after you began your prayers for rain, the daily papers stated that there had been a three foot rise in the river and that the drought in many parts of Texas had been relieved. I express my grateful appreciation to you and God.—*Mrs. A. J. B.*



PUBLISHERS' DEPARTMENT

UNITY is published on the 15th of every month by
UNITY SCHOOL OF CHRISTIANITY (Incorporated)
Tenth and Tracy Ave., (Unity Building), Kansas City, Mo.

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TERMS OF SUBSCRIPTION

Unity Magazine one year, in the United States.....$1.00
Unity Magazine one year, in Kansas City, Mo..... 1.25
Unity Magazine one year, in Canada..... 1.12
Unity Magazine one year, all foreign countries..... 1.25

Sample copies of *Unity Magazine, Weekly Unity* and *Wee Wisdom* will be sent gratis upon request.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires this month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the warpper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

PROPHECY FULFILLED

In the March Unity appeared an article in the Publishers' Department, entitled "Divine Protection." It gave a prophecy of the end of the war based upon a dream in which the time of peace was indicated by a field covered with corn-stubble.

This dream was had in February and we interpreted the date when peace would be declared as the coming spring. It is very plain now that the field of corn-stubble indicated after the fall harvest, and it should have been so interpreted.

At the time this dream was given there was no indication of peace whatever, in fact all the military experts were sure the war would last three years longer.

But the Spirit of the Lord knew better, and the complete fulfillment of the dream of peace shows that there is a Wisdom higher than that of man. We can be guided in all things if we learn to interpret the dreams and visions we are having. A prophet is one who strives to find out the meaning of the dream, as did Daniel. Every man may become a Daniel by seeking the same method of communion with God that Daniel had established. He had opened up this communion through meditation and prayer. This we can all do.

It is in the ability to interpret dreams that the true prophet excels. By knowing that the "lean kine" and "fat kine," which the king saw in his dreams, meant lean and fat years, raised Joseph from a servant to prime minister of Egypt. And it is just here that the prophet needs to be careful. Mistakes in interpretation often occur because of lax or hasty analysis of the symbols. Joseph and Daniel, and all prophets need to be much in prayer and meditation in order to become familiar with the language of the Lord.

When telegraphing to Silent Unity for prayers be sure to give your street number. This will enable us to send a return wire if the case requires it.

MOVEMENT OF TEACHERS SENT OUT FROM UNITY SOCIETY OF KANSAS CITY, MO.

The two weeks' course of lectures and classes to be given by Ida M. Mingle, Field Lecturer, for the Unity School of Christianity, of Kansas City, Missouri, heretofore announced to begin December 1, in Salt Lake City, Utah, have been postponed. Definite date will be announced later through the columns of the Weekly Unity and the Salt Lake daily papers.

The Unity Society of Practical Christianity, in St. Joseph, Mo., holds services each Sunday morning at 11 o'clock, in the I. O. O. F. Hall, Seventh and Charles Streets. The speakers from Unity Society in Kansas City will deliver lectures in the following order: December 1, "The Science of Being," George R. Huston; December 8, "Prayer," Miss Shanklin; December 15, "Scripture Interpretation," George R. Huston; December 22, "The Divine Ideal," Wm. J. Hoschour; December 29, "Our Thought Workmen," Viva M. January.

TO OUR SUBSCRIBERS

Renew immediately when you receive notice of expiration. We cannot send additional free copies of magazines after the date the subscription has expired, unless we have received your order for renewing. In order, then, that you do not miss a single copy of the magazine, you will need to promptly send in your renewal.

If a soldier to whom you have sent one year's subscription of Unity Magazine or Weekly Unity has changed his address or intends doing so, please send us the change at once. This will prevent any magazines being sent to the wrong address and avoid the necessity of sending duplicate copies for those lost.

In an article in a previous issue of Unity Magazine we referred to some marvelous experiences of soldiers printed in a booklet by A. A. Boddy. At the time there were quite a number of inquiries for the booklet and now we are advised by Mr. Boddy that he has had it reprinted, under the title of "Real Angels at Mons." Orders should be sent to Rev. A. A. Boddy, All Saints' Vicarage, Sunderland, England. Prices in Great Britain as follows: Four cents each, sixty cents per dozen.

People in the United States should send International Coupons or money orders, and allow for postage and forwarding. It is best to send one dollar for a package of the booklets for distribution, and after expenses are deducted, copies will be sent as per the remainder of the money. Expenses are fluctuating, and no definite charge can be specified for foreign countries.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in December Unity Magazine:

CLASS THOUGHT

January 20 to February 20, 1919

Held daily at 9 p. m.

"He hath put a new song in my mouth, even praise unto our God."

PROSPERITY THOUGHT

January 20 to February 20, 1919

Held daily at 12 m.

"Wealth and riches are in thy house and prosperity endureth forever."

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. Hugh Gerner, 401 N. Beard St., Shawnee, Okla.

Mrs. Emma Stone, Room 15, 4th Floor, Y. M. C. A., Wilmington, Delaware.

Mrs. C. J. Stephens, 413 East Belmont St., Pensacola, Fla.

Harriette L. Lamprey, 445 Merrimack St., Lowell, Massachusetts.

Mrs. V. G. Parker, 1033 Franklin St., Racine, Wis.

Fleda Chamberlin, 317 S. Independence, Sapulpa, Oklahoma.

Mrs. H. W. Perry, Beaverton, Mont.

Mrs. W. S. Fernald, 1472 W. 112 St., Telephone, Marlo 4949J, Cleveland, Ohio.

Mrs. R. W. Brandau, 1671 Robert St., New Orleans, Louisiana.

Henry D. Kerr, 901 Sutter St., Vallejo, Cal.

Mrs. Chas. Koch, 2398 Catalpa St., Ridgewood, Brooklyn, N. Y.

Mrs. L. A. Bodenhausen, 543 N. Madison Ave., Pasadena, Cal.

HOW TO ADDRESS LETTERS

Address all letters to

UNITY SCHOOL OF CHRISTIANITY,
10TH AND TRACY AVE.,
KANSAS CITY, MO.

Add here the department whose attention you want, as,

Publishing Dept.
or Silent Unity,
or Silent Seventy,
or Good Words,
or Editorial Dept.

Do not write to individuals if you want a quick response. They may be absent and your letter will be delayed.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the 5th of January to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Fresno—Metaphysical Library 331 Forsyth Building.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 900 Black Building; The New Thought Church, 514 Fay Building.
Oakland—Unity Center, 5453 Manila Avenue, phone Piedmont 5350-J; Ethel R. Egy, 1531 17th Avenue.
Palo Alto—N. T. Truth Center, 543 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d St.; Metaphysical Library, 1024 Broadway.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Building, 165 Post St.; Mission Unity Center, 2476 Mission St.; Truth Center, 446 Lake St.
San Jose—Home of Truth, 144 North 5th St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 West 38th Ave.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 334 Fourth Ave.; Home of Truth, 1841 Wyoming Ave., N. W.; Cora L. H. Thomas, Eagles' Wings service and rest room, 509 11th St., N. W.
Fla., Jacksonville—M. Spiller, 1712 Main St.
Ill., Chicago—Unity Society, 431 S. Wabash Ave.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Mich., Detroit—Unity Center, Room 56, 213 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Sec.
New Mexico, Mexico City—Luis Leal, Isabel la Catelica 24, Primer Piso 7; P. O. Box 60 Bis.

N. Y., New York City—Brentano's 5th Ave. and 27th St.; Goodyear Book Concern, 1400 Broadway; New Thought Publishers, 110 W. 34th St.; Emma E. Haase, 661 East 225th.
Ohio, Cincinnati—New Thought Temple, 1215-16 Mercantile Library Building.
Columbus—Unity Center, 221 Arcade Bldg.
Dayton—W. V. Nicum, 501 Conover Bldg.
Ore., Portland—The Metaphysical Circulating Library, 402-3 Central Building, 10th and Alder Sts.
Pa., Philadelphia—Unity Center, Room 432, Presser Bldg. Annex, 1713 Sansom St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.
Germantown—New Thought Center, 6043 Germantown Ave.
Wash., Seattle—S. Louise Foulkes, 607-8 Chickering Hall, 3d Ave. and University St.; Unity Society, 813 8th Ave.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.
Winnipeg—The Mobius Book Emporium, 258 Portage Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington, High S. London, W.; Helen Rhodes Wallace, Bournemouth, 127 Lowther Road; Miss Alice O'Nagle 117 Adelaide Road, N. W., 3.
Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.

BE PLEASANT

Cultivate the habit of saying pleasant things and you will be certain of a welcome anywhere.

Those people who feel it incumbent to refer to the peculiarities of others, and to say something unkind, are avoided by all as much as possible.

This, in turn, adds to their natural bitterness of spirit, and sarcastic speeches become almost second nature.

If they would only realize how much more enjoyment they would extract from life if they would amend their ways, they would cultivate kind words and pleasant smiles, and thus gain love and esteem instead of being viewed with something akin to dread.—*Ex.*

The Divine Being is that to a Christian which home is to a weary traveler; it is his dwelling-place, the stay, the solace, the center and rest of his spirit.—*Robert Hall.*

SOCIETY OF SILENT SEVENTY

The Lord Appointed Seventy Others"

The Silent Seventy is the department of Unity work organized for the special purpose of distributing literature. You who have been benefited by the study of Truth and who desire to help others to see the Light, are invited to join the Silent Seventy and take up this work. There are no membership dues; however, free-will offerings are welcome. Write the secretary for bulletin and further information.

Each month we will publish testimonials from members; this month we give the following:

Tuolumne, Cal.—I received your kind letter of information as to how to become a Silent Seventy Member, and thank you for same. I would love to belong to the Silent Seventy as its mission seems so in accord with a "something" I've always longed for, and will do my utmost in placing the literature and give as much of my time as possible in spreading the Truth.—*Mrs. R. O. G.*, S-70 No. TT-37.

Trout Creek, Mont.—Since I have joined the Silent Seventy I feel like a new person. I am trying to do what is right in Christ Jesus' name, and think your Society is a grand thing. I am giving out the literature, and speaking the word of Love and Peace wherever I go.—*E. H.*, S-70 No. TT-33.

London, England—Many thanks indeed for your very kind, uplifting letter, and the booklets which I will distribute among my friends far and near. They contain such great help and comfort. To me they are full of gems of Truth and I love to read them. "The Ninety-first Psalm, My Insurance Policy," and the lecture by Mr. F. on the "Pure Reason and Honest Logic of Practical Christianity" are splendid. I love his writings; he explains so beautifully, so clear and in such a simple way. I have found the Truth of Unity, and it uplifts me every day. I am daily growing in the Truth and desire to open my mind to receive more and more.—*Madame R.*, S-70 No. NN-65.

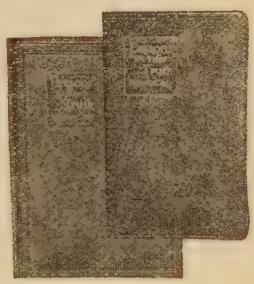
LESSONS IN TRUTH

by H. EMILIE CADY

HOW MUCH would you give *right now* to be able to say, "*I have all that I could possibly conceive or desire* of Peace, Happiness, Health and Abundance?" Would this be worth *one million dollars* to you?

If you knew positively that for an investment of fifty cents and the spending of thirty minutes' time each day for six months, you could truthfully say, "My every desire is *more than fulfilled,*" would you hesitate?

Many testimonials seemingly more miraculous than this have come to us from people who gave the credit to an understanding gained through the study of "Twelve Lessons in Truth."



The Lessons answer the questions you have been asking all your life. They explain clearly and concisely the fundamental principles of Truth which enable you to heal, not only yourself and adjust your affairs in Divine Order and Harmony, but they also lay a foundation upon which you can build to fit you for the ministry of teaching these principles to others.

They have proved to be the *magic key* by which countless people have opened the door to a new life and transformed their world, so that in radiating this new-found Truth they have awakened hope and joy in the lives of others.

When you begin to realize the way by which the magical changes come into the lives of all who read the book containing Twelve Lessons in Truth, you will catch the spirit of ministry intended by the Master when he said, "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out demons: freely ye have received, freely give."

To satisfy this Spirit of Service, you will need

copies enough to give at least one in each family you desire to help.

What better gift could be offered on the birthday of the Christ than something that would mean a new birth in the soul; the awakening of another to the tidings of great joy, who would in turn pass them on and bring others to a realization of their birth in Christ?

Business firms, managers of corporations and employers everywhere are more and more recognizing the value of giving time and attention to the mental, moral and spiritual development of their employees. They recognize that *more growth* in an individual means *more gain* for the firm.

Any employer will find that the cost of giving one or more of these books to each employee will be returned multiplied many fold.

For the convenience of the student, we have printed a pocket size edition of "Lessons in Truth." The demensions are 4¼ by 7⅛ inches, ¼ inch thick. It is as complete as the larger edition, with the added special index and Bible references. The same good readable type is used, but the margins have been cut down, making it a handy book of pocket size. This comes in paper cover only, printed on medium weight book paper, and weighs only six ounces. Price, 50 cents.

Prices of the other bindings of "Lessons in Truth" are: Paper cover, 50 cents; cloth binding, $1.00; khaki edition, bound in khaki cloth, $1.50; flexible binding, pocket edition, $2.50.

THE PATH OF LOVE

by AUGUST HASHAGEN

Do you love yourself? If you do not. how can you love your neighbor? Have you yet realized perfect peace and calm? A true understanding of love will solve every problem in your life.

The power of love to heal and cheer and bless is illustrated in this story of three people, who, by coming into a realization of love, freed themselves from inharmony and sickness, and entered into a new life of joy and satisfaction. Paper cover. Price 25 cents.

OUR LATEST BOOKLETS

THE HOLY SPIRIT

by CHARLES FILLMORE

Everybody wants to know the Truth. On every hand you hear it said, "If I could only understand what is meant by this or that verse of the Bible, I should be glad to live according to its teachings." To these, Jesus has promised, "When he, the Spirit of Truth is come, he will guide you into all Truth." Then, again we hear, "How can I be led of the Spirit?" These questions are answered in detail in the new publication, "The Holy Spirit."

You can come into an understanding of Truth and be guided by the One Holy Spirit which was given to lead all people into the Truth and to make them free and whole.

Mastery and dominion can be obtained only through a true understanding of the Holy Spirit.

The purpose of this book is to point you to this One True Guide or Teacher, within your own soul. It is published in India tint cover and contains 28 pages. Envelopes to match. Price is 20 cents.

TRUTH'S SIMPLICITY

by IDA M. MINGLE

Students who have been discouraged, because of the difficulty in understanding the words used to explain the Christ teaching, have found the booklet, "Truth's Simplicity," to be the very thing that, by its simple wording, encourages them to continue in Truth. A study of this will aid you in telling the Truth to others. Bound in neat paper cover with envelope to match. Price, 20 cents.

PURE REASON AND HONEST LOGIC OF PRACTICAL CHRISTIANITY

by CHARLES FILLMORE

Do questions sometimes arise in your mind in regard to various points of the Law? This questioning tendency of the mind is discouraged by many teachers, notwithstanding it is one phase of man's inherent desire for wisdom and understanding.

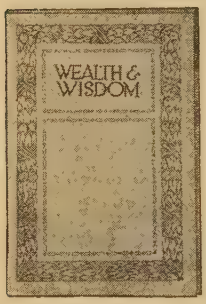
Charles Fillmore, one of the few teachers recognizing the spiritual character of the desire, has found

that satisfactory answers to all inquiries may be obtained by following a process of simple reasoning to its logical conclusion.

In the book, "Pure Reason and Honest Logic of Practical Christianity," he gives us the benefit of his own experience in answering conclusively the questions that came to him. Price of this new edition in India tint paper cover, with envelope to match, is 20 cents.

NEW PROSPERITY SERIES

Is your every need fully supplied? If not it is because your are not complying with some form of the Law. A true understanding of the principle of Prosperity will enable you to fulfill every desire of your heart. A simple explanation of the laws of success is given in this Series of Prosperity booklets. The partial description given of each will show that these writings will prove invaluable in building a foundation for eternal success.



Prosperity and Success, by Sophia Van Marter. All inclusive in explanation of Principle of Success. Price, 20 cents.

Wealth and Wisdom, by Jennie H. Croft. The complete title is, "Wealth and Wisdom Through Mind Action." This explains not only the attitude of mind necessary for success but also gives affirmations to use in its demonstration. Price, 20 cents.

Giving and Receiving, by Charles Fillmore. If you are not receiving it may be because you are not giving. This booklet teaches how one may become the open channel, in order that he may receive and give all his soul is capable of desiring. Price, 20 cents.

This cut is one made from one booklet of our Prosperity Series. This Series of three booklets is printed on good book paper, in large clear type, bound in Antiquarian cover. Price of each is 20 cents, but a special price of 50 cents is made for all three when mailed to one address.

BOOKS FOR CHILDREN

SIR SMILE-UPS

by MARY BREWERTON DE WITT

Straight from the press comes this new book of rhymes for Truth children. It is a collection of happy incidents experienced by Sir Smile-Ups who is the embodiment of happiness and good nature. Some of his adventures have been told in "Wee Wisdom," but new ones are added to complete the publication. Sir Smile-Ups always carries with him a little round smiling face. He visits Mistress Nell of the kitchen, Mr. Grump-a-Grump of the Grump-a-Lump Tree, and even comes sailing over a stormy sea to quiet the waves and save the lives of sailors.

There are nine full-page illustrations, and the book contains 85 pages. The binding is of same board as "Wee Wisdom's Way" and the book is of the same size. Special orders have been issued to the effect that "Sir Smile-Ups" is ready to go out at Christmas time to make hundreds of other little people happy. Price, $1.00.

IN CHRIST'S GARDEN

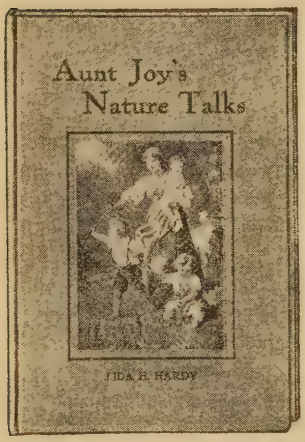
by MARY BREWERTON DE WITT

Judgment must be used in the selecting of books, in order that the mind receive ideas that tend only toward growth.

Here is a book that answers the requirements of the one desiring for himself and family stories of the above mentioned type. People working on the line of spiritual development have been asking for stories for children that are interesting to the growing mind, and that are also worded in the positive language of Truth.

This book, "In Christ's Garden," will prove helpful and instructive because it is a vivid word picture illustrating the establishment of the earth as Christ's Garden. Published in two toned paper cover, contains 48 pages. Price, 50 cents.

AUNT JOY'S NATURE TALKS



This book will find a place of welcome in the home of thousands of progressive parents, for through its valuable lessons children are led to observe Life in its different degrees of manifestation, and are made to know that every creation of God, however lowly, has its place in the one great whole, of which the children themselves are only another expression. Parents and teachers will find "Nature Talks" of great value in awakening in the child an interest and sympathy in the gifts of God.

We can supply "Aunt Joy's Nature Talks" in attractive cloth binding for $1.00; paper cover, 50 cents.

LOVE'S ROSES

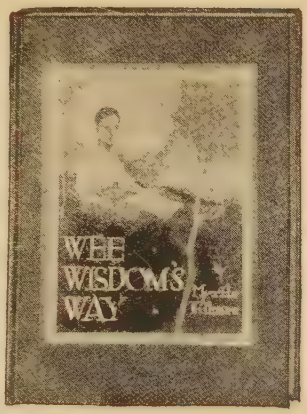
by LUCY KELLERHOUSE

If you had a garden and the thoughts you held in mind were planted as seeds in that garden, what would grow—flowers or weeds? A graphic illustration of thought-gardening is given in "Love's Roses," a story of a land where every loving thought blossomed into a rose, so that every person's garden was an out-picturing of his mind.

As the story goes, a prize was offered to any little girl producing a wreath of twelve perfect roses. Many interesting experiences are related of the attempts which the girls made at selecting the best seed, by redeeming each thought, before one of them finally grew the twelve perfect roses. This book is published especially for children. Paper cover. Price, 25 cents.

WEE WISDOM'S WAY

by MYRTLE FILLMORE



Here is a book that makes an exquisite gift. It is a de luxe edition of unusual beauty.

An understanding of the basic principles of Practical Christianity is gained through reading "Wee Wisdom's Way." The book contains the true experiences of the power and results of Truth teachings. Richly illustrated and well printed, this charming book sells for $1.50.

TREASURE BOX

by IMELDA O. SHANKLIN

This little booklet is most artistically gotten up, with numerous pen illustrations and half-tones. We recommend "Treasure Box" as a delightful gift for children. A story which is full of all the fascination and charm of a fairy story and yet rich with the highest teachings. Price, 50 cents.

APPROPRIATE SEALS

The Spirit of Truth undoubtedly led the people who established the word, "In God We Trust," as our National motto. This is the idea which kept the United States a nation indivisible; it is to be the basis for all Reconstruction work, and the foundation upon which the nations of the world will be unified.

You can help spread this word by sending it with your every letter, card or package. For your convenience in doing this, we have made seals bearing the motto, "In God We Trust."

Each seal is 1⅜ inches square; mucilaged and perforated; printed in three colors. Thirty-six seals in a book, 25 cents.

A SPECIAL GIFT FOR THE SOLDIER BOYS

A Truth Student With the Soldiers

Khaki Edition of a New Book

by MABEL HUNTLEY

The author of this book was in Europe at the outbreak of this world war, surrounded by tumult and disaster. In the midst of millions of terrified people she proved the power of God in most practical ways. Her experiences are related in this book.

The Khaki edition of "A Truth Student With the Soldiers" is almost an "indestructible book." Within the covers of khaki binding, in which no glue has been used, the book is found printed on a heavy bond paper which will be little affected by water. Having withstood the practical test of being soaked in water, we know the soldier boys will find the book very serviceable.

This little book has been designed to fit conveniently in the soldier's pocket. In a khaki binding that is in keeping with military trappings, this book sells for $1.00.

Another edition of this book has been printed on eggshell book paper and bound in a paper cover. This edition is not waterproof. Price, 50 cents a copy.

UNITY SCHOOL PREFERS THE AMERICAN REVISED BIBLE

Many people today cling to the old or King James' Version of the Bible because it is endeared to them by association.

We prefer the Revised Version because it clears up so many obscure passages, and gives force to many weak ones. The Revised Version is prized by all of those who want the truest statements, regardless of the weakened creed and theology that may result from having the light of Truth thrown on the old Version.

Some twenty thousand errors were found in the King James' Version by the Revision Committee. Quite a number of these are mentioned in the Preface of the American Revised Bible, which is brought out by Thomas Nelson and Sons. Let us note this one instance: Under the Old Version we are commanded to "search the Scriptures," and the impression was always conveyed that in them we would find "eternal life." The revision changes the whole character of the passage, and instead of a command by Jesus to study the Scriptures, we find that he was rebuking the Pharisees for doing that very thing. He said, "Ye search the Scriptures, because ye think in them ye have eternal life; and these are they which bear witness of me." "But the witness which I receive is not from man." Instead of commending the study of the "witness," or testimony of men about spiritual things, Jesus would have his followers open to the Spirit of Truth, "who will lead you into all Truth."

The American Standard Version of the Teacher's edition of the Bible is printed in large, easy reading Bourgeois type, on imported Bible paper, with full references. Concise Bible Dictionary and Combined Concordance (or word finder) prepared especially for the American Version. Contains twelve colored maps and 25 outline maps through the text. Size 5¼ by 8 inches; weight 3 pounds 2 ounces.

Another attractive feature about this Bible is the binding. We are able to procure a limited number in that excellent Keratol binding. Keratol is a beautiful and durable vegetable composition.

Unity School of Christianity will mail one of these Standard Revised Bibles to any address for $3.50.

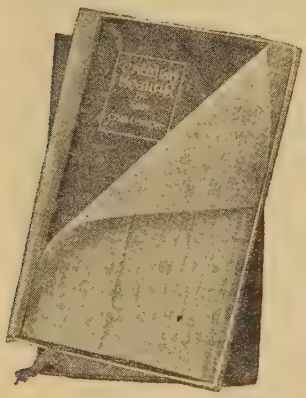
Serene will be our days and bright,
And happy will our nature be,
When love is an unerring light,
And joy its own security.

—*Wordsworth.*

CHRISTIAN HEALING

by CHARLES FILLMORE

An American minister of a large church, after several months of active service "Somewhere in France," made the statement through a newspaper that any minister who had been with the boys "over there" could never again fill the pulpit of an orthodox church. His association with them had proved to him that true Christianity cannot be set apart from life; but *is* life, and must be made practical, by applying it to each problem. His views were so broadened that he could not be bound inside the narrow confines of a formulated creed.



This is only one published example among millions of unpublished ones. People are no longer satisfied to accept a limited concept and explanation of the Creator and his plan, but are now demanding the Truth concerning the Divine Law of Life and its expression. Instead of a heaven after death, they know it is intended that they *live here and now* in heavenly peace and happiness.

The book, "Christian Healing," by Charles Fillmore, explains the true character of God, and of Man—created in the image and likeness of God. The book takes up in detail every force that works in the mind and body of the individual, and shows the development of man in his unfoldment from the limited mortal to the perfect spiritual consciousness. Through the study and faithful application of truths herein explained, man is enabled to redeem, lift up, and express forces through which he can demonstrate the perfect Idea originally intended by the Creator.

This book is published in four styles of binding as follows:

Pocket Edition—Flexible Binding and Thin Paper—Sixth Edition Revised.

A very handsome volume, size 4⅜ by 7¼ inches.

In limp binding, large type, round corners, and gilt edges. Each book is silk sewed, bound in Keratol, and sent in a neat individual box. A silk bookmark is placed in each volume. Price, $2.50.

Khaki Edition, pocket size, bound in khaki for soldiers. Thin paper and large type. Price, $1.50.

Cloth Binding—Sixth Edition Revised.

Bound in dark green cloth. Printed in 12 point type on good book paper. Binding and top stamped in gilt. Price, $1.50.

Paper Cover—Sixth Edition Revised.

This new edition is also printed in large type (12 point). In the paper cover "Christian Healing" sells for 75 cents.

TEMPLE TALKS

A Series of Fifty-two Choice Lectures in Five Volumes

by CHARLES FILLMORE

Jesus' teaching was easily understood by those to whom he ministered, because he illustrated it with symbols with which they were familiar. For instance: while talking to the fishermen, he used fish as a symbol of ideas of increase, and fish nets to show the power of the mind to appropriate these ideas.

In his lectures at Unity Auditorium, Charles Fillmore uses the same psychological factor and simple method, by explaining his own personal experiences, and those of others brought to his attention. This dealing directly with the "homely incidents" of life makes it easy for the hearers to understand and apply the Law in the every-day problems which come to them.

In order that those not given opportunity to be present at these addresses may have the benefit of this instruction, fifty-two of the best of these have been selected, and are published in five volumes,

known as Temple Talks Nos. 1, 2, 3, 4, 5. We are giving the different titles of the lectures, that you may see the broad field they cover.

Temple Talks No. 1

"The Overcoming Power of Divine Fearlessness," "A Psalm of Deliverance," "Temperance," "Man's Power to Forgive Sin," "The Seeing Mind," "The Healing of Personal Will," "The Power of Silent Prayer," "Let There Be Light," "The Man of Authority," and "Safety."

Temple Talks No. 2

"The Resurrecting Power," "The Resurrection," "The Resurrected Body," "Let Christ Be Formed in You," "It Is the Spirit that Quickeneth," "Intelligence and Substance," "The End of the World," "Ascending and Descending Currents of Life," "Thought Hints," "Words, Constructive and Destructive," "The Cosmic Man or the Grand Man of the Universe," "Difference Between Spiritual Understanding and Occultism," "Loyalty to Truth."

Temple Talks No. 3

"The Book of the Law," "Christ Is Risen," "Obedience," "Forgive Us Our Debts," "The Twelve Powers of Man," "Wise Men," "The Day of Rest," "This One Thing I Do," "Power to Forgive Sin."

Temple Talks No. 4

"Health Is Catching," "The Lamb of God," "Deceptive Promises of the Devil," "Jesus Christ, Mediator," "First Steps in Regeneration," "Divine Evolution," "Good Will Toward All Men," "The Inner Meaning of the Name," "The Book of the Law," "Real and Reflected Spirituality."

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"How to Build Up a Wasted Body," "The True Defense," "The Metaphysics of Order," "The Unity of Will and Love," "Remission of Sins," "The Foundation of the Second Temple," "'I Am' Is Might," "The Fiery Test," "The Responsibility of Man," "Spiritual Man Expressed Is God Manifest."

All the volumes of "Temple Talks" are uniform in size and style. They are printed in good, clear type on heavy eggshell paper. The books are bound in green cloth, stamped in gold; also in artistic paper cover. Each set of "Temple Talks" is packed in a neat box.

"Temple Talks" in paper cover, $1.00 for the five volumes; in cloth binding, $3.00. Single copies of any volume, paper cover, 25 cents each; cloth binding, 75 cents each.

UNITY BEAUX ARTS SERIES

The Unity Beaux Arts Series consists of six booklets, all uniformly printed in large, clear type on heavy paper, with artistic cover, listed as follows: "All Sufficiency in All Things," by H. Emilie Cady; "Directions for Beginners," by Charles Fillmore; "Finding the Christ in Ourselves," by H. Emilie Cady; "Trusting and Resting, and In His Name" (two essays), by H. Emilie Cady; "The Practice of the Presence," by Jennie H. Croft; "God's Hand and Loose Him and Let Him Go" (two essays), by H. Emilie Cady.

We call your attention to the special price of $1.00 which is made for the six booklets when ordered at one time. Single copies are 20 cents.

MISCELLANEOUS WRITINGS

by H. EMILIE CADY

Author of "Lessons in Truth"

Rarely does one find a volume whose contents have helped humanity as the various articles have that comprise the reading in this important book. Each chapter in it has passed the final test of merit, which is the test that proves to the reader the value of the book. When faithfully applied, Miss Cady's message results in health, harmony, prosperity and happiness.

Eleven articles of spiritual interest have been selected for this volume of "Miscellaneous Writings." The contents follow:

"Finding the Christ in Ourselves;" "Neither Do I Condemn Thee;" "In His Name;" "Loose Him and Let Him Go;" "All Sufficiency in All Things;" "God's Hand;" "If Thou Knewest;" "Trusting and Resting;" "The Spoken Word;" "Unadulterated Truth;" "Oneness with God."

Printed in large attractive type on very good book paper. In paper binding this book sells for 50 cents. Cloth binding $1.00.

DO YOU KNOW A SOLDIER IN THE RECONSTRUCTION WORK?

During the hurry and din of battle, when the soldiers were brought face to face with life or death, they discovered within themselves a greater reverence for God than they had known before.

Now that peace has come they will no longer be satisfied with a blind faith in God, but will try to discover what the power is that afforded them such protection amid the scenes of danger. In fact we are right now at the beginning of the greatest era of soul growth that the world has ever known. Each individual has a specific place to fill in this development of the whole race.

This is the opportune time for everyone wishing to aid in the Reclamation work of establishing a heaven in the earth, and an eternal and abiding peace among men. During the coming year each article in *Unity Magazine* and *Weekly Unity* will deal with some phase of the spiritual, upon which all Reconstruction work will be based. In this reconstruction the soldiers will still need protection.

With each subscription to a soldier we send free the booklet, "Bulletproof Soldiers," which tells how a London Doctor protects British Soldiers. Also, our Silent Unity Society co-operates in prayers for the health and guidance of each one. We will write the soldier a letter, telling him that a friend over here is sending him *Unity Magazine* or *Weekly Unity* and a copy of "Bulletproof Soldiers," and that we are praying for his safety.

Fill out the blank below and send it at once to Unity School of Christianity, Tenth and Tracy Ave., Kansas City, Mo.

Dear Friends: 12-18

I am inclosing $1.00 for which please send *Unity Magazine* or *Weekly Unity* and a copy of the booklet, "Bulletproof Soldiers," to the boy whose name appears below. Also please enter his name on the Silent Unity list for Prayers for Protection.

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(State his Rank, Co., Regiment, Division, Camp or Am. E. F.)

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My name is.....

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CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

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